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SCRIPTURE

INTERPRETED BY

SCRIPTURE:

OR, THE

DOCTRINE

OF THE

TRINITY

DEDUCED FROM THE

OLD and NEW TESTAMENTS.

By Sir *JOHN THOROLD*, Bart.

LONDON:

Printed for John Rivington, in St Paul's Churchyard; and Thomas Payne, at the Mews Gate near Charing-cross: Sold also by Mr Fletcher, at *Oxford*; and Mr Matthews, at *Cambridge*.

M DCC LXX.

ERRATA.

Page 20, line 13, *read* 'their own Habitations.'
Page 65, Note, laſt line but two, *read* 'the Sublime.'
Page 86, line 19, *dele* that.
Page 94, line 14, *for* exceedingly, *read* exceedingly.
Page 103, line 12, *after* Crafty put a Comma.
line 13, *after* Credulous put a Comma.
Page 105, line 17, *inſtead of* Gift of Miracles, *read* Gift of Tongues.
Page 109, Note, l. 22, *after* prefixed put a Comma.
Page 126, line 8, *after* Library put a Comma.
Page 133, line 7, *for* Corinthians *read* Theſſalonians.
10, *after* ὑμεν put a Comma.
10, *after* Πνεῦμα put a Comma.
12, *read* ἡμῶν with a Circumflex.
Page 136, l. 3, in the Note, *for* Mathemics, *read* Mathematics.

THE PREFACE.

THE infinitely Wise and Gracious Author of our Being, who hath indued us with the Faculty of communicating our Thoughts to one another, hath been pleased, at sundry Times, and in divers Manners, *to communicate his Will to his sinful, needy creatures.*

To deny the Possibility *of GOD's doing this, is to deny his* Power. — *He that planted the Ear, shall he not hear? — He that formed the Eye, shall he not see?* ——*To deny* the Probability *of it, on fitting Occasions, (of which Occasions* He, *and* He alone *is the* Judge,) *is to deny his* Goodness. —*And, against Evidence, to deny* the Reality *of it, is to deny his* Veracity. — *It is to sin against GOD; and it is to sin against Man: inasmuch as it attempts, vainly, and impiously attempts, to* invalidate the Authority *of Testimony, Divine and Human.* — *Nay, by such irrational, perverse Behaviour, Man*

Man ſins againſt Himſelf: *ſince, by believing nothing but what falls under the Cognizance of his own Senſes; — by denying the Authority of* moral Evidence, *he renders himſelf* unfit, *and, to ſay the Truth,* unworthy *to be a Member* of Civil Society. — *He excludes himſelf* alſo, on his own Principles, from *the Pleaſure and Profit of* Hiſtorical Narrations, *ancient and modern, foreign and domeſtic.*

The Revelation, *which the* Sovereign Proprietor, and Ruler of the Univerſe *hath vouchſafed to make to Mankind, for Reaſons infinitely Wiſe and Good, is committed* to Writing.

In theſe divinely-inſpired Writings *is contained the Doctrine concerning* THE DIVINE ESSENCE.

Whether this Doctrine hath been collected *in the enſuing Sheets with* Fidelity *from the* Holy Scriptures, *is ſubmitted to the* calm, diſpaſſionate Judgment *of the* ſerious, *and* candid Reader.

SCRIP-

SCRIPTURE

INTERPRETED BY

SCRIPTURE, &c.

WHEN the Fulneſs of Time was come, that the Poſterity of *Abraham* were to be delivered from the ignominious Yoke of *Egyptian* Slavery; it pleaſed JEHOVAH, not only to impart this moſt ſignal Mercy unto *Moſes*, (who at that Time kept the Flock of *Jethro*, his Father in Law, the *Prieſt*, or *Prince* of *Midian*,) but alſo to appoint *Him* to be the Leader of his People *out of the Houſe of Bondage.*

In Obedience to the Divine Command, *Moſes*, with *Aaron* his Brother, *went unto Pharaoh, and ſpake unto him, ſaying, Thus ſaith the* LORD, *Let my People go, that they may hold a Feaſt unto me in the Wilderneſs*, Exod. v. 1. This Demand was repeatedly refuſed, and as often puniſhed with miraculous Tokens of Divine Diſpleaſure; till at length theſe dreadful Afflictions terminated in the *Death of all the Firſt-born*; *from the Firſt-born of Pharaoh, that ſat on the Throne, unto the Firſt-born of the Captive that was in the Dungeon: and of all the Firſt-born of Cattle*, xii. 29. After this, the *Iſraelites* were ſent haſtily away. " Yet while the *Egyptians* " were mourning, and making La- " mentations at the Graves of the " Dead; they added another fooliſh " Device, and purſued Them as Fugitives,

" gitives, whom they had intreated " to be gone."

When it had been told to the King of *Egypt* that the People fled, *Pharaoh made ready his Chariot, and took his People with him; and he took ſix hundred choſen Chariots, and all the Chariots of Egypt, and Captains over every one of them,* Exod. xiv. 5, 6, 7. *And the Egyptians purſued after the Iſraelites, and overtook them incamping by the Sea,* ver. 9. Then *Moſes,* by the Command of JEHOVAH, *ſtretched out his Hand over the Sea; and Jehovah cauſed the Sea to go back by a ſtrong Eaſt Wind all that Night; and the Iſraelites went into the midſt of the Sea upon the dry Ground,* ver. 21, 22. The *Egyptians,* aſſaying to do this, were drowned, *ver.* 28. *the Sea covered*

them: they ſank as Lead in the mighty Waters — But notwithſtanding this moſt ſignal Deliverance, for which they *ſang Praiſes unto the* GOD *of their Salvation*; yet, *within a while, they forgat his Works,—and murmured for want of Bread. Moſes* then gave them this Aſſurance. — *In the Evening Jehovah will give you Fleſh to eat, and in the Morning ye ſhall have Bread to the full. In the Evening the Quails came up, and in the Morning the Dew lay round about the Hoſt. And when the Dew was gone up, behold! upon the Face of the Wilderneſs, there lay a ſmall round Thing, as ſmall as the Hoar-Froſt on the Ground. And Moſes ſaid unto them, This is the Bread, which Jehovah hath given you to eat*, Exod. xvi.

With

With this Bread they were ſuſtained Forty Years in the Wilderneſs. It fell on the Ground *ſix* Days ſucceſſively in every Week. On the *Seventh* Day it did not fall. --- *Moſes* charged the People to gather a double Portion of it on the *ſixth* Day, for the Uſe of the *Seventh*, which was the *Sabbath*-Day. If any of it was reſerved till the Day following, on any other Day of the Week, except the *ſixth* Day, it *bred Worms, and ſtank.* Theſe ſupernatural Effects, foretold by *Moſes*, were Witneſſes of the Truth of his Miſſion, and continued to be ſo, not for a *Week*, or a *Month*, or a *Year*, but for *forty* Years ſucceſſively.

And previouſly to the Entrance of the *Iſraelites* into the Land of Promiſe, an *Omer* of this *Food from Hea-*

ven was commanded by JEHOVAH to be gathered, and laid up for a *Memorial*, (ver. 33.) unto distant Generations, of the Power of GOD;---of the Watchfulness of his Providence over his People;---and of the Veracity of his Servant.

Another Evidence of *the Divine Legation of Moses*, selected out of many, which may be alleged, is drawn from the foretold Judgment, which suddenly fell on *Korah*, *Dathan*, and *Abiram*, and their Associates in the Sin of Sedition.---Concerning the Pretences of these Opposers of his Authority, *Moses* rests the Matter on this short, tremendous Issue:---*If these Men*, saith he, *die the common Death of all Men, or if they be visited after the Visitation of all Men; then the* LORD *hath*

hath not ſent me. But if the LORD *make a new Thing, and the Earth open her Mouth, and ſwallow them up, with all that appertain unto them, and they go down quick into the Pit; then Ye ſhall underſtand, that theſe Men have provoked the* LORD. —— *As Moſes had made an End of ſpeaking all theſe Words,* --- *the Ground clave aſunder, that was under them, and the Earth opened her Mouth, and ſwallowed them up, and their Houſes; and all the Men, that appertained unto them, went down alive into the Pit: And the Earth cloſed upon them, and they periſhed from among the Congregation.* ---*And there came Fire from the* LORD, *and conſumed the two hundred and fifty Men that offered Incenſe,* Numb. xvi.

Theſe Inſtances clearly evince that *the Legation of Moſes was divine.*--- Is it to be imagined, that any Man in his right Senſes, who meant to play the Knave, would pitch on the above mentioned *Criterions* of his Veracity, by them to play the Fool, and to become the certain, immediate Diſcoverer of his own Knavery?

The two following Proofs, that *Moſes* did not *come of himſelf*, but that he was ſent from Him, before whom are open all Things, --- paſt, preſent, and to come, have reſpect to his Poſthumous Character; and they are taken from *Exodus* xxxiv. 23, 24. and *Deuteronomy* xviii. 15--- 18, 19. *Thrice in the Year ſhall all your Male Children appear before the* LORD GOD, *the* GOD *of Iſrael.*--- And to preſerve their Minds from Anxiety

Anxiety concerning *Invaſions*, during theſe ſolemn, ſtated Feaſts: the GOD of Truth was pleaſed to give them this expreſs Promiſe by *Moſes* his Servant. *I will caſt out the Nations before thee, and enlarge thy Borders: neither ſhall any Man deſire thy Land, when thou ſhalt go to appear before the* LORD *thy* GOD, *thrice in the Year.* The other Prediction relates to the promiſed *Meſſiah*, (Acts iii. 22, 23.) and is in theſe Words,---*The* LORD *thy* GOD *will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren, like unto me, unto Him ſhall ye hearken.* And he declares the ſame Thing as from JEHOVAH himſelf, in the Words following: *I will raiſe them up a Prophet from among their Brethren, like unto thee; and will put my Words in his Mouth; and He ſhall ſpeak*

unto

unto them all that I ſhall command him.--- And it ſhall come to paſs, that whoſoever will not hearken unto my Words, which he ſhall ſpeak in my Name, I will require it of him.

To proceed: The *Iſraelites* received from this their victorious, renowned Leader, this faithful Servant of the moſt High GOD, a Body of Laws; by due Obſervance of which, they would be preſerved in the Worſhip of JEHOVAH, the one, living and true GOD; and * kept as in a defenced Caſtle, ſhut up unto the Faith, which ſhould afterward be revealed. (*Gal.* iii. 23.) *They were to be a People that were to dwell alone: They were not to be reckoned among the Nations*, Numb. xxiii. 9.

Again,

* φρερόμενοι.

Again, He that was a *Leader*, a *Prophet*, a *Legiſlator*, was alſo a divinely-inſpired *Hiſtorian*.---To Him, under GOD, we are indebted for an Account of the Creation, --- of the Apoſtaſy of Man from the Will of his Creator, --- of his Reſtoration, --- of the Deluge, --- of the Repeopling the Earth, --- of the Confuſion of Tongues,--- of the Calling of *Abram*, ---and of many other important Particulars.

The Writings of *Moſes*, unto whom GOD *ſpake Face to Face, as a Man ſpeaketh to his Friend*, (Exod. xxxiii. 11.) open with the fundamental Doctrine of A FIRST CAUSE, expreſſed thus; --- *In the Beginning*, ELOHIM, *He created the Heavens, and the Earth.* --- It is obſervable, that this Mode of Speech, a Noun Plural

Plural joined to a Verb Singular, is repeated above *twenty* times ſucceſſively within a ſmall Compaſs. Admitting this to be an Idiom of the *Hebrew* Tongue, it may be affirmed, that it appears in this Place to have been *deſigned* to convey ~~ſome~~ plain Intimation of PLURALITY of SOMEWHATS, which, for want of a fitter Word, are termed PERSONS, in the *Divine Eſſence.* The Probability that this Idiom is not deſtitute of the Meaning juſt mentioned, is ſtrengthened not a little, by what follows, at Verſe the *twenty ſixth:* ---ELOHIM, *He ſaid, Let* US *make Man in* OUR *Image, after* OUR *Likeneſs.* And, if theſe laſt-cited Words ſhould be interpreted in either of theſe Ways, namely, (1) that the Creator is here repreſented, as ſummoning his *Angels*, (who, by the Way, are not once mentioned

mentioned throughout the whole Narration,) as Coadjutors in the Work of the Formation of Man: Or, (2.) that they are ſpoken after the manner of Sovereign Princes, who are wont to ſpeak of themſelves in the Plural Number: It is anſwered as followeth; ---As to the firſt Interpretation, namely, that the *Angels* are repreſented as Coadjutors with the Creator in the Formation of Man, let the Words immediately following (*Gen.* i. 27.) be attended to. --- *So* ELOHIM, He *created Man in* his own Image: *in the Image of* ELOHIM, *created* He *him: Male and Female created* He *them.* And to ſhew that this laſt Verſe is to be underſtood of the Creator alone, the following Paſſages are produced. --- *Who hath directed the Spirit of the* LORD? *or, being his Counſellor, hath taught him? With whom*

whom took He counſel, and who hath inſtructed him, and taught him in the Path of Judgment, and ſhewed to him the Way of Underſtanding? --- Again, *Thus ſaith the* LORD, *thy Redeemer, and He that formed thee from the Womb: I am the* LORD, *that maketh all Things; that ſtretcheth forth the Heavens* alone; *that ſpreadeth abroad the Earth* by myſelf, *Iſaiah* xl. 13, 14. chap. xliv. 24. --- And as to the ſecond Interpretation, taken from the Cuſtom of Sovereign Princes ſpeaking of themſelves in the Plural Number, this appears to have been a Style unknown in the Time of *Moſes*, and for many Ages after him.---The Words of the haughty *Pharaoh* are, --- *Who is the* LORD, *that* I *ſhould obey his Voice?* I *know not the* LORD, *neither will* I *let Iſrael go.* And even ſo low down as the

the Time of *Daniel*, *Nebuchadnezzar* ſaith, --- I *was at Reſt in* my *Houſe*,---I *ſaw a Dream*, *which made* me *afraid*. --- I *make a Decree*, &c. And King *Darius*, in his Decree, ſpeaketh in the ſame Style, *Daniel* iv. 4, 5, 6. Chap. vi. 26.

But if the two Expreſſions cited from the Beginning of the *Moſaic* Writings ſhould fail of convincing, that they were *intended* to give plain Intimation of Plurality in the Divine Unity, let us attend to a third, even to the Words of JEHOVAH, (Chap. iii. 22.) *Behold! the Man is become as* one *of* US. --- Now that it may be ſeen more clearly, in what manner the two latter Expreſſions caſt Increaſe of Light on the former, they are preſented in one View: ELOHIM, He *created the Heavens, and the Earth.*

--ELO-

---ELOHIM, He *ſaid*, *Let* US *make Man in* our *Image*, *after* our *Likeneſs*. --- JEHOVAH ELOHIM *ſaid*, *Behold! the Man is become as* one *of* US. --- With regard to the *firſt* Expreſſion, if it be reſolved into a Mode of Speech peculiar to the Language in which it was originally written; the *ſecond* introduceth ELOHIM ſpeaking in the Plural Number. And to prevent *this* from being reſolved into human Cuſtom, in the *laſt* Place, JEHOVAH ELOHIM plainly declareth, that HE, who in ſome Reſpect is *One*, in another Reſpect is *more* than One. This is manifeſt from the Words, --- *the Man is become as* one *of* US.

But, in order to prevent theſe Expreſſions from being given in Evidence, that they convey plain Intimations

mations of Plurality in the Divine Unity; it is urged, that the Word ELOHIM, is applied in ſome Places of *Holy Writ* to a Single Perſon, inveſted with Authority.--Anſwer to this is afforded by *the Scriptures*; which, though they ſometimes ſpeak of a Single Perſon under the Title of ELOHIM; yet, to ſhew that, when it is applied to GOD, it giveth Intimation of *more* than One Perſon in the GODHEAD, the following Texts are placed together. --- ELOHIM, * They *cauſed me to wander.* --- ELOHIM, They *appeared unto me.* --- *What Nation is there ſo Great, whoſe* ELOHIM are *ſo near unto them, as* ELOHIM Noſtri, *Our* ELOHIM, *in all Things that we call upon Him for?* --- *Ye cannot*

C *ſerve*

* KIDDER's Demonſtration of the Meſſiah, Part III. Page 81.

ſerve JEHOVAH, *for He is* ELOHIM Sancti, *Holy* ELOHIM.

By theſe *Texts* are ſet forth Plurality in Unity, and Unity in Plurality, *Gen.* xx. 13. Chap. xxxv. 7. *Deut.* iv. 7. ---Unto theſe let the two following be added: --- *If thou ſeeſt the Oppreſſion of the Poor, and violent perverting of Judgment and Juſtice in a Province; marvel not at the Matter: for He that is higher than the Higheſt regardeth, and there* are *Higher than they.* — JEHOVAH *is the* ELOHIM *of Truth. He is* ELOHIM Viventes, *the Living* ELOHIM, *and an everlaſting King: At his Wrath the Earth ſhall tremble, and the Nations ſhall not be able to abide his Indignation.* — Then is added, in the *Chaldæan* Language, *(Thus ſhall ye ſay unto them, The Gods*

Gods (oppoſed to the living and true ELOHIM) *that have not made the Heavens, and the Earth, even they ſhall periſh from the Earth, and from under theſe Heavens.)* Eccles. v. 8. Jer. x. 10, 11.

In the firſt of theſe Paſſages, the true ELOHIM is ſpoken of in the Plural Number, as being higher than the Higheſt: And in the laſt, the ELOHIM *of Truth* are oppoſed in the cleareſt and ſtrongeſt manner to the *falſe* ELOHIM of the *Gentiles* in general, and to thoſe of the *Babylonians* in particular. And when another moſt important Paſſage in the Beginning of the *Moſaic* Writings comes under Conſideration, it is believed, that from *it* will be derived *Certainty*, that the *three Expreſſions* above-cited were *deſigned* to

convey plain Intimations of Plurality in the Divine Unity.

How long the Spirits who revolted from their Duty continued in a State of Integrity; — what Length of Time intervened between the firſt Beginning of their Remiſſneſs in Obedience to, and final Apoſtaſy from, and Rebellion againſt the Will of their Almighty Creator: — How long the Interval between their Baniſhment from that Part of the Univerſe, called in *Scripture* their own Habitations, and their *Intruſion* into this *Earth*: — Theſe, and multitudes of ſuch Queſtions as theſe, (into which it is no Part of our Duty to be prying) can be productive of no other Diſcovery, than that of the Weakneſs of the Inquirer. — Be the Intervals what they may; one Thing we

we may be aſſured of,— the Sight of Happineſs in Others, would be Increaſe of Torment to theſe malignant Spirits. Envy would incite them to *combine* in plotting *Deſtruction* to the Objects of their Envy. An Event by no other Means to be accompliſhed, than by alluring them out of their State of Integrity, into a State of Guilt.

Whether Fallacies of various Sorts had not been propoſed by them to our firſt Parents, previouſly to the moſt dreadfully ſucceſsful one, we are not informed. Suppoſing that Temptations, under different Appearances, had been often applied; theſe Defeats would not have diſcouraged ruined Creatures, bent on Miſchief, from renewing the Attack.—Thus, St *Luke* informs us, that, when the Devil had

ended all his Temptations of the *Second Adam*, he left Him, it is true, but it was only for a Seaſon. *Chap.* iv. 13.

With regard to the Party *firſt in the Tranſgreſſion*, we find, that She ſeduced *Adam* (ſuch is the Nature of *Sin*, the *Plague* of the Soul!) to become Partner with her in Guilt. — *With her alſo he did eat*; — and was Undone. — What is now become of the unſpeakably-delightful Contemplation of the Power, the Wiſdom, the Goodneſs of the Creator, manifeſted in his Works? — Where is the Voice of Melody, of Praiſes, and Thankſgivings to the Almighty LORD, in whom they *lived*, *moved*, *and had their Being?* Where are now the Joys of *a Conſcience void of Offence?* Where the refined Pleaſures reſulting from

from Friendſhip and Society?—All fled with Innocence! The glorious Preſence of their GOD, once ſo delightful to their Minds, becomes their Dread. They hear his Voice: They run to a Thicket, as unto a Hiding-Place from Him, *whoſe Eyes are ten thouſand times brighter than the Sun.* This Circumſtance, implying more than is expreſſed, like many other Hints of *Holy Writ*, conveys a Leſſon of important Inſtruction.——Doth any one doubt of the different State of *Human Nature*, that is to ſay, of the Parents of *Human Kind*, *before*, and *after* their Tranſgreſſion?——Let him diligently compare what *Moſes* relates concerning the *Sagacity* of *Adam*, by the Appointment of GOD, *adapting Names* to *all Cattle*, *and to the Fowl of the Air*, *and to every Beaſt of the Field*, with his Attempt to hide him-

ſelf from the Preſence of Him that made him: Let him then, if he can, deny the Loſs of *Wiſdom* with the Loſs of *Integrity*. — *Can any hide himſelf in ſecret Places, that I ſhall not ſee him? ſaith the* LORD, Jer. xxiii. 24.

When JEHOVAH is repreſented, in Condeſcenſion to our Capacity, as coming down from Heaven to judge the Delinquents; we find, to our unſpeakable and endleſs Comfort, that, in the midſt of Judgment, He thought on Mercy. Gen. iii. 14, 15. JEHOVAH ELOHIM *ſaid unto the Serpent*; *Becauſe thou haſt done this, thou art curſed above all Cattle, and above every Beaſt of the Field: Upon thy Belly ſhalt thou go, and Duſt ſhalt thou eat all the Days of thy Life.--- And I will put Enmity between thee, and*

and the Woman; *and between thy Seed, and her Seed:* IT SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL.—In this divine Sentence are comprehended, (1.) The Degradation of the Inſtrument of this deadly Miſchief, (*See* Exod. xxi. 28.) from a *Sarph*,—a Creature erect, burniſhed, beautiful, to a creeping Thing, that licks the Duſt. (2) The mutual Dread, and Antipathy, between the human and ſerpentine Kind. (3.) The Contrariety of Affections, and Deſires between the Children of GOD, and the Children of the wicked One. (4) The final Victory, by Sufferings, of the SEED of the WOMAN over the old *Serpent*, the *Devil*, and *Satan*. (5.) And laſtly, by tracing the Prophecies concerning HIM, who is here called the SEED of the WOMAN, unto the Time of their Accompliſhment in Him; it is believed,

believed, that clear Evidence will ariſe, that He is One of the Perſons plainly intimated by *Moſes*, to be in the Divine Eſſence.

The Religion of Man, after his Defection from the declared Will of his Creator, unto the Coming of the promiſed Seed, ſeems plainly to have conſiſted in the Worſhip of *Jehovah* by Sacrifice. The Probability, that this Mode of religious Worſhip was of divine Inſtitution, appears from the following Inſtances.—Firſt, it is ſaid, *Gen.* iii. 21. that *unto Adam, and to his Wife,* JEHOVAH Elohim *made Coats of Skins, and cloathed them.*

As the Grant of Animal Food was not made till after the Deluge, it ſeems clearly allowable to ſuppoſe, that ~~the skins of~~ thoſe Beaſts, ~~which,~~ *whoſe Skins,* by

by divine Appointment, were Cloathing to our firſt Parents, had been offered by them, in Obedience to the Command of *Jehovah*, as *vicarious* Sacrifices. — Secondly, the two Sons of *Adam*, *Cain* and *Abel*, brought each of them an Offering unto JEHOVAH. — The former *brought of the Fruit of the Ground*; the latter *of the Firſtlings of his Flock, and of the Fat thereof. And* Jehovah *had reſpect unto Abel, and to his Offering*; *but unto Cain, and to his Offering, He had not reſpect*, Gen. iv. 4, 5. — GOD, who is *no Reſpecter of Perſons, but he that feareth him, and worketh Righteouſneſs, is accepted with him*, had reſpect unto the Perſon and Offering of *Abel*, but unto the Perſon and Offering of *Cain*, he had not reſpect. The Reaſon of this Diſtinction is given by St *Paul*, in his Epiſtle to the *Hebrews*, Chap. xi. 4. *By Faith Abel offered*

offered unto GOD, πλείονα θυσίαν, *a more excellent Sacrifice than Cain:* a Sacrifice more *fully* expreſſive of his Faith in, and Love of GOD: He offered it with better Heart, and better Mind, more liberally, and with greater Regard to the divine Appointment concerning *Sacrifices*, than did his Brother.

Thirdly, it is ſaid, (*Gen.* vii. 2.) that *Noah* was commanded to take with him into the Ark, *of every* clean *Beaſt by* Sevens, *and of every Beaſt that was* not clean, *by* Two.--- This Diſtinction between Beaſts, *clean* and *unclean*, ſeems plainly to have had its Origin, not from the Will of Man, but from the Will of GOD.

From the Line of *Seth*, the Subſtitute of righteous *Abel*, deſcended *Noah*, the *Preacher of Righteouſneſs*, *Heir*

Heir of the Righteouſneſs which is by Faith. The Life of this eminently-pious *Patriarch*, (bright Example of Religion and Virtue to a careleſs World!) was prolonged after the Deluge, beyond the Time of the Birth of *Abram*. This renowned Convert from Idolatry had his Name changed, by the expreſs Command of GOD, into *Abraham*; *inaſmuch as he was to be* the *Father* of many Nations.—When this *Father of the Faithful*, this *Friend of* GOD, (a Title conferred on him by the eternal Fountain of Honour, 2 *Chron.* xx. 7. *Iſaiah* xli. 8. *James* ii. 23.) had been exerciſed, during a Series of many Years, in Acts of Faith and Obedience; and when the moſt tender Feelings of Nature could not obſtruct him in paying ready, and willing Obedience to the divine Command; JEHOVAH ſpake to him, and ſaid, *(Gen.* xxii. 16, 17, 18.*)* *By Myſelf*

ſelf have I ſworn;—for becauſe thou haſt done this Thing, and haſt not withheld thy Son, thine only Son, from me: that in Bleſſing, I will bleſs thee; and in Multiplying, I will multiply thy Seed, as the Stars of Heaven, and as the Sand which is upon the Sea-ſhore: And thy Seed ſhall poſſeſs the Gate of his Enemies: And in thy Seed, (which is CHRIST, *Acts* iii. 25, 26. *Gal.* iii. 16.) SHALL ALL THE NATIONS OF THE EARTH BE BLESSED. The latter Part of this moſt gracious Promiſe was vouchſafed, at three different Times, unto *Abraham*; was repeated unto *Iſaac*; and likewiſe unto *Jacob*; *out of whom* A STAR *ſhould come*;---A SCEPTRE *ſhould riſe: out of whom ſhould* HE *come, that ſhould have the Dominion, and ſhould deſtroy him that remaineth of the City,* Numb. xxiv. 17--19.

Through

Through the Influence of the Spirit of Prophecy, the laſt-mentioned venerable, aged *Patriarch*, was inabled to point out the *particular Tribe*, out of which this STAR ſhould come, this SCEPTRE ſhould riſe.—*The Sceptre*, ſaith he, *ſhall not depart from* Judah, *nor a Lawgiver from between his Feet, until* Shiloh *come: and unto* HIM *ſhall the Gathering of the People be*, Gen. xlix. 10.

In Proceſs of Time, the *particular Family* of this Tribe, and the *particular Perſon* of this Family, was ſingled out, from whom HE that ſhould have the Dominion was to be deſcended.—*David*, the youngeſt of the eight Sons of *Jeſſe*, in Obedience to the Command of GOD, was anointed by *Samuel* the *Prophet*, to be the King of *Iſrael*. Unto him JEHOVAH ſware by Himſelf, that *of the Fruit of his Loins*

Loins He would raiſe up ONE, (that is, CHRIST, *Acts* ii. 30.) *to ſit on his Throne, which ſhould be eſtabliſhed for ever,* Pſalm lxxxix. 35,36,37. --- *Once have I ſworn by my Holineſs, that I will not lie unto David. His Seed ſhall endure for ever, and his Throne as the Sun before me. It ſhall be eſtabliſhed for ever as the Moon, and as a faithful Witneſs in Heaven.*

In the Line of *Solomon*, *David*'s Son and Succeſſor in the Throne, *the Sceptre* was continued, through ſeveral Generations, unto *Ahaz*. In his Reign, a powerful Alliance was formed againſt the Kingdom of *Judah*, by two neighbouring Kings; by *Pekah*, King of *Iſrael*, and by *Rezin*, King of *Syria*. — Theſe Confederates *agreed to go up againſt Judah, and to vex it, and to make a Breach therein for themſelves, and to ſet up a King in the midſt*

midſt of it, even the Son of Tabeal, Iſaiah vii. 6. In this Day of Darkneſs, of Gloomineſs, and of thick Darkneſs, all Counſel, ſettled on the one ſure Foundation, whereon all human Counſels ought invariably to reſt, (the Fear of GOD *, and filial Truſt in his Protection,) was gone. —Inſtead of humble, fervent Supplications to the LORD, the GOD of *Iſrael*, for his Bleſſing on the neceſſary Means of Defence,---*the Heart of Ahaz, and the Heart of his People* (in the beautiful Imagery of the Sacred Writings) *was moved as the Trees of the Wood are moved by the Wind,* Iſaiah vii. 2.—Such was the diſtreſſed Condition, ſuch the fluctuating Counſels of the King and his People; when the illuſtrious *Iſaiah*, (Illuſtrious by

* " Firſt Care belongs to firſt Things." —— Public Societies, as well as Individuals, are reminded, not infrequently, of the Offence offered to the Majeſty on High, by *practical* Contempt of this ſelf-evident Propoſition.

Birth, but much more Illuſtrious by *Office*,) was commanded *to take with him* Shear-jaſhub, *his Son, and to meet Ahaz at the End of the Conduit of the upper Pool of the Fuller's Field.*--- The Prophet had it in Charge, to give Aſſurance to the King, by any miraculous Token which he ſhould chooſe, that *the evil Counſel of Pekah, and of Rezin, ſhould not ſtand, nor come to paſs.*—The dis-ſpirited *Ahaz* refuſed this moſt gracious Offer.—Notwithſtanding this Provocation, JEHOVAH himſelf vouchſafed to give him a Sign. *Behold!* A VIRGIN *ſhall conceive, and bear a Son, and ſhall call his Name* IMMANUEL. *Butter* (rather Milk) *and Honey ſhall* HE *eat, that* (rather till) HE *ſhall know to refuſe the Evil, and chooſe the Good. But before* * this *Child ſhall know to refuſe the Evil, and chooſe the Good, the Land which thou*

* *See* KENNICOTT's Sermon on *Iſa.* vii. 13—16.

thou abhorreſt ſhall be forſaken of both her Kings, Chap. vii. 14, 15, 16. — Within two or three Years after the laſt of theſe Predictions was delivered, it was accompliſhed. Before the Prophet's Child (whom he was commanded to take with him, and to whom he pointed) had paſſed out of a State of Infancy, *Hoſhea, the Son of Elah, made a Conſpiracy againſt Pekah, the Son of Remaliah, and ſmote him, and ſlew him.—And the King of Aſſyria went up againſt Damaſcus, and took it, and carried the People of it captive to Kir, and ſlew Rezin*, 2 Kings xv. 36. Chap. xvi. 9.

Iſaiah, in the Preſence of the King, and of his Houſe, foretold two *diſtinct* Events. The former related to the promiſed SEED, the Son of the Virgin: the latter to the *Deſtruction*, which, in a ſhort limited Time, ſhould over-

whelm the two confederate Kings.— The *former* Prediction, (when their Minds were freed from the Perturbation into which they were caſt by the preſent Invaſion,) would convince them, that it was impoſſible that the Houſe of *David* ſhould be brought to Deſolation, and Deſtruction, until the SON of the Virgin, (who ſhould be, what his Name, IMMANUEL, imports, GOD WITH US,) ſhould be Born into the World. — And in this, they would be the more confirmed, when they ſaw the Accompliſhment of the *latter* Prediction, in the Deaths of *Pekah* and *Rezin*.

But before the Coming of the promiſed *Meſſias* into the World, the Houſe of *David* was caſt down, tho' not deſtroyed.— The low Condition to which it ſhould be reduced, and out of which it ſhould be raiſed, was foretold

foretold by *Amos*, Chap. ix. 11. *In that Day, I will raiſe up the Tabernacle of David that is fallen, and cloſe up the Breaches thereof: and I will raiſe up his Ruins; and I will build it, as in the Days of old.*

As to the *Place*, where the *Meſſias* was to be Born, this Particular was foretold by *Micah*, Chap. v. 2. —*Thou, Bethlehem Ephratah, though thou be little among the Thouſands of Judah; yet, out of thee ſhall* He *come forth to me, that is to be* RULER *in Iſrael.*

The *Time*, when the *Meſſias* was to enter on his Office, is pointed out with Preciſion by *Daniel*, Chap. ix. 24, to the End.—*Seventy Weeks* (of prophetic Days, each of ſuch Days being accounted for a Year, (*Ezek.* iv. 6.) that is to ſay, Four hundred and nine-

ty Years) *are determined*, ſaith the Angel, *upon thy People, and upon thy holy City, to finiſh the Tranſgreſſion, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlaſting Righteouſneſs, and to ſeal up the Viſion, and Prophecy, and to anoint the moſt Holy.* (Theſe Four hundred and ninety Years are broken into Parts, as in * *Geneſis* v. throughout.) *Know therefore, and underſtand, that from the going forth of the Commandment to reſtore, and to build Jeruſalem, unto the* MESSIAH, *the* PRINCE, *ſhall be ſeven Weeks, and threeſcore and two Weeks.—The Street ſhall be built again, and the Wall, even in troublous Times.* (Nehem. iv, and v.) *—And after theſe threeſcore and two Weeks*

* *Methuſelah* lived ſeven and eighty Years, and an hundred Years, and begat *Lamech*. And *Methuſelah* lived after he begat *Lamech* two and eighty Years, and ſeven hundred Years. And all the Days of *Methuſelah* were nine and ſixty Years, and nine hundred Years.

Weeks ſhall Meſſiah be CUT OFF, *but not for Himſelf. And the People of the Prince that ſhall come, ſhall deſtroy the City, and the Sanctuary: And the End thereof ſhall be with a Flood; and unto the End of the War, Deſolations are determined. And He ſhall confirm the Covenant with many for one Week,* (that is, during the ſingle remaining Week of Years,) *and in the midſt of the Week,* (or, in the latter half of this Week,) *He ſhall cauſe the Sacrifice, and the Oblation to ceaſe: and for the overſpreading of Abominations,* (or, as it is in the Margin, and upon the Battlements ſhall be the Idols of the Deſolator,) *even until the Conſummation: and that which is determined ſhall be poured upon the Deſolate.*

After the Angel had mentioned the Death of the MESSIAH, the PRINCE,

not for Himſelf, but for *us*, he ſubjoins the righteous Judgment of GOD, which ſhould be kept in Store for, and which, in GOD's own Time, ſhould fall upon the People, who were guilty of his Death. Then he proceeds to relate more particularly the holy Tranſactions of the remaining * Seven Years: and concludes with repeated Aſſurance, that the divine Decree ſhould be executed: even that the City, and the Sanctuary ſhould be brought to Deſolation. — This was foretold likewiſe by the *Meſſiah* himſelf.—*Behold!* ſaith HE, *your Houſe is left unto you* deſolate. —And again, HE ſaith, *The Days ſhall come upon thee, that thine Enemies ſhall caſt a Trench about thee, and compaſs thee round,*

* Mr LOWTH tells us, that the Learned are divided in their Opinion, whether CHRIST ſuffered in the firſt half, or, in the End of the latter half of the ſeventieth Week.

round, and keep thee in on every Side. And ſhall lay thee even with the Ground, and thy Children within thee: and they ſhall not leave in thee one Stone upon another: becauſe thou knoweſt not the Time of thy Viſitation, Matt. xxiii. 38. Luke xix. 43. Thus, in the Perſon of the MESSIAH, the PRINCE, was fulfilled the Saying of the *Pſalmiſt, They that hate the Righteous ſhall be* deſolate, *Pſalm* xxxiv. 21.

When *Sixty nine* of the *Seventy* Weeks had been nearly, if not quite elapſed; the *Forerunner* of the promiſed *Meſſiah* was ſent to prepare the Way before him.—This was foretold by the Prophets *Iſaiah* and *Malachi. The Voice of Him that crieth in the Wilderneſs, Prepare ye the Way of the* LORD; *make ſtrait in the Deſert an Highway for our* GOD.—*And behold! I will ſend my Meſſenger, and*

he

he ſhall prepare the Way before me, Iſaiah xl. 3. Mal. iii. 1.

Thus are we brought to the appointed Time, when THE PROPHET who was foretold by *Moſes*, (Deut. xviii. 15.) made his public Appearance: We are brought to the Time when HE, whoſe Lips were full of Grace; when HE, who by Precept and Example inſtructed Mankind to walk in the Paths of *Wiſdom, all whoſe Ways are Ways of Pleaſantneſs, and her Paths Peace*; even when HE, who *ſpake as never Man ſpake*, confirmed (as it was written of Him,) *the Covenant with many*; and was cut off, not for Himſelf, but for Us.

Let us now duly conſider ſeveral of the *Citations* which the *Evangeliſts*, and which CHRIST himſelf made from

from the *firſt* Part of Divine Revelation, intitled, The *Old Teſtament*.

Firſt, When the Time drew near, that the SAVIOUR of Mankind was to be Born into the World, *the ſame* mighty Angel, *who had been ſent unto Daniel, was ſent from* GOD *unto a City of Galilee, named Nazareth, to a Virgin eſpouſed to a Man, whoſe Name was Joſeph, of the Houſe of David; and the Virgin's Name was Mary. And the Angel came in unto her, and ſaid, Hail! thou that art highly** (or freely) *favoured, Bleſſed art thou among Women. And when ſhe ſaw him, ſhe was troubled at his Saying, and caſt in her Mind, what manner of Salutation this ſhould be. And the Angel ſaid unto her, Fear not, Mary; for thou haſt found Favour with* GOD. *And behold! thou ſhalt*

* LEIGH's *Critica Sacra*, on the Verb χαριτόω.

ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name JESUS, Luke i. 26, &c. *Thus was fulfilled that which was ſpoken of the* LORD *by the Prophet, ſaying,* A VIRGIN *ſhall be with Child, and ſhall bring forth a Son, and they ſhall call his Name* IMMANUEL, *which being interpreted, is,* GOD WITH US, Matt. i. 22, 23. — The Prophecy referred to is in *Iſaiah* vii. 14. And the Application of the Name IMMANUEL unto the Perſon of Jeſus of *Nazareth*, evinceth that JESUS is, what his Name IMMANUEL importeth, GOD Incarnate. This is the *firſt* Proof of the Divinity of CHRIST drawn from the Connection of the *Old*, and *New* Teſtaments.

Secondly, The next hath reſpect to the Prediction, concerning the *Place*, where The CHRIST ſhould be Born.

Born. *There came wiſe Men from the Eaſt to Jeruſalem, ſaying, Where is* He *that is born King of the Jews? for we have ſeen his Star in the Eaſt, and are come to worſhip Him,* Matt. ii. 1, 2. For Solution of this important Queſtion, King *Herod* convoked *all the Chief-Prieſts, and Scribes of the People, and demanded of them where* The Christ *ſhould be Born? And they ſaid unto him, In* Bethlehem *of* Judæa. *For thus it is written by the Prophet: —And thou, Bethlehem in the Land of Judah, art not the leaſt among the Princes of Judah: for out of thee ſhall come a* Governor, *that ſhall rule my People Iſrael.*

The Citation made by the Chief Prieſts, and Scribes, is taken from the Writings of the Prophet *Micah*, Chap. v. 2. and affords Anſwer ſufficient to the Queſtion propoſed unto them by the

the King. — But let the whole Sentence be produced: *Thou, Bethlehem Ephratah, though thou be little among the Thouſands of Judah; yet out of thee ſhall* HE *come forth unto me, that is to be* RULER *in Iſrael:* WHOSE GOINGS FORTH *have been from of Old, from Everlaſting*; or, according to the Marginal Reading, — *from the Days of Eternity.*

By the former Citation it appears, that the Divine Eſſence, and by this latter, that the Divine Attribute, *Eternity*, belong unto JESUS of *Nazareth*, the promiſed *Meſſias.*

Thirdly, That Part of Paleſtine, called *Galilee of the Gentiles*, (on account of *Tyrians*, *Phœnicians*, and other People, reſiding there for the Sake of Traffic,) which was *firſt* in ſuffering Captivity, was alſo *firſt* in being

being refreſhed with the ſalutary Beams of the SUN OF RIGHTEOUSNESS. This was foretold by the *Evangelical* Prophet, *Iſaiah* ix. 1, 2. and is applied by the Evangeliſt, St *Matthew*, to JESUS The CHRIST, in the Words following: (Chap. iv. 12--16.)— *Now when Jeſus had heard that John was caſt into Priſon, he departed into Galilee. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the Sea-coaſt, in the Borders of Zabulon, and Nephthalim. Thus was fulfilled that which was ſpoken by Eſaias the Prophet, ſaying, The Land of Zabulon, and the Land of Nephthalim, by the Way of the Sea beyond Jordan, Galilee of the Gentiles, The People who ſat in Darkneſs, ſaw great Light; and to them which ſat in the Region of the Shadow of Death, Light is ſprung up.*—The LIGHT, and the LIFE of Men, made his firſt *public* Appear-

Appearance in the Borders of *Zabulon*, and *Nepthalim*; and thus the Prophecy of *Iſaiah*, (Chap. vii. 1, 2.) received its Accompliſhment. But let Recourſe be had to the ſucceeding *Verſes* of this Prediction, that it may appear more fully who this great LIGHT is, which was ſeen by *the People who walked in Darkneſs*, and which ſhone upon *them that dwelt in the Land of the Shadow of Death.*— Of HIM, that delivered the People from ſpiritual Slavery, from the Yoke of infinitely the worſt of Oppreſſors, *Sin* and *Satan*; of HIM it was foretold, that HE ſhould be *called*, WONDERFUL, COUNSELLOR, THE MIGHTY GOD, The Everlaſting FATHER *, or Teacher, (the Teacher of the

* 1 Sam. x. 12. *One of the ſame Place anſwered and ſaid, But who is their* Father? — *There dwelt an old Prophet in Bethel, and his Sons came, and told him, &c.* — *And their* Father *ſaid unto them, &c.* 1 Kings xiii. 11, 12.

the Age to come; the Everlasting Age; —the Teacher of Everlasting Righteousness,) the PRINCE of PEACE.

Fourthly, St *John* tells us, (Chap. xii. 37, *&c.)* that *though Jesus had done so many Miracles before them,* (the *Jews) yet believed they not on Him,* ἵνα ὁ Λόγος Ἡσαΐου τοῦ Προφήτου πληρωθῇ; *Thus the Saying of Esaias the Prophet was fulfilled, which he spake,* "LORD, *who hath believed our Report?*" *Therefore they could not believe, because that Esaias said again,* "*He hath blinded their Eyes, and hardened their Heart; that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them.*" Then the Evangelist adds,— *These Things said Esaias, when he saw his* GLORY, *and spake of him.* The former of these Citations is made from *Isaiah* liii. 1.

the latter from Chap. vi. 10. — The *Glory* which St *John* here ſpeaks of, is mentioned in the Beginning of this *ſixth* Chapter. — *In the Year that King Uzziah died, I ſaw alſo the* LORD *ſitting upon a Throne, and his Train filled the Temple.* — Above (or, beſide *) *it, ſtood the Seraphim,* — *And one cried unto another, and ſaid, Holy, Holy, Holy is the* LORD *of Hoſts; the whole Earth is full of his Glory.* — Then, at Verſe the *ninth*, follows the Meſſage, which the Prophet was commanded to deliver, and it is in theſe Words: — " *Go, and tell this People, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. Make the Heart of this People fat, and make their Ears heavy, and ſhut their Eyes; leſt they ſee with their Eyes, and hear with their Ears, and underſtand with their Heart, and*

* LOWTH on the Place.

and convert, and be healed. Theſe Things ſaid Eſaias, when he ſaw the GLORY *of the* LORD *of Hoſts*; which Glory is expreſsly aſcribed by the *Evangeliſt* unto CHRIST; with whoſe GLORY the whole Earth will be filled.—*As truly as I live, all the Earth ſhall be filled with the Glory of the* LORD. Again; *The Earth ſhall be filled with the Knowledge of the Glory of the* LORD, *as the Waters cover the Sea*, Numb. xiv. 21. Habb. ii. 14.

Fifthly, The next Reference from the *New* Teſtament to the *Old*, in Proof of the Divinity of CHRIST, is made by CHRIST Himſelf. — When JESUS had inſtituted the ſolemn, perpetual Memorial of his approaching Death, and *when they had ſung an Hymn, they went out into the Mount of Olives. Then ſaith Jeſus unto them, All ye ſhall be offended becauſe of me*

this Night: For it is written, "*I will ſmite the Shepherd, and the Sheep of the Flock ſhall be ſcattered abroad,*" Matt. xxvi. 30, 31. The Bleſſed, and for-ever-to-be-bleſſed Redeemer of Mankind, "the Good Shepherd,"—"the Chief Shepherd," (*John* x. 11. 1 *Peter* v. 4.) cited no more of this *Prophecy*, taken from *Zech.* xiii. 7. than what related to the Diſperſion of the *Sheep*, when the *Shepherd* was ſmitten.—But the *firſt* Part of the Sentence, whence the Citation is made by our Saviour, informeth us, that He is of the ſame Eſſence with the Lord of Hosts.—The Whole of it ſtandeth thus; --- *Awake, O Sword, againſt my Shepherd, and againſt the Man that is my Fellow, ſaith the* Lord of Hosts.—*Smite the Shepherd, and the Sheep ſhall be ſcattered; and I will turn my Hand upon the Little ones.*

Since

Since CHRIST teacheth his Disciples to apply the *Prophecy* written by *Zechariah* to himself; the Inference is unavoidable, that, HE *thought it not Robbery to be* EQUAL *with* GOD, *the* LORD OF HOSTS; the Prophecy thus referred to by *Christ*, styling the *Man*, against whom the Sword of Persecution was to be awakened, his *Fellow*, or *Equal*.

Sixthly, It is recorded by every one of the *Evangelists*, that the *Jews* pronounced *Jesus* to be guilty of Death, for declaring, as he stood before the Council, that He was the CHRIST, the SON of GOD. But, notwithstanding the Unanimity of the *Sanhedrin* in condemning Him, as guilty of the Sin of *Blasphemy*; inasmuch, as it was *not lawful for them to put any Man to Death*, there was still wanting toward the Completion of their Malig-

nity againſt Him, the Concurrence of the Governor.—St *John* ſaith, (Chap. xix. 7, 8.) that when the *Jews* told *Pilate*, that they *had a Law, and that by their Law, Jeſus ought to die, becauſe He made himſelf the* SON *of* GOD, *Pilate was the more afraid.*—And again, at verſe 12, it is ſaid, that *Pilate ſought to Releaſe him.*—In order therefore to remove this Obſtacle, they went another way to work. They *cried out, ſaying*, "*If thou let this Man go, thou art not Cæſar's Friend: Whoſoever maketh himſelf a King, ſpeaketh againſt Cæſar.*" This inſidious Addreſs anſwered their Purpoſe. It drove the Mind of the Governor from one Fear to another: from the Fear of condemning a *confeſſedly* innocent Perſon, to the Fear of bringing Ruin upon himſelf by Releaſing him.—Not daring to abide a *jealous* Emperor's Diſpleaſure, he firſt inward-

ly

ly condemned himſelf, and *then delivered Jeſus to their Will.* The Fear of Man brought this Snare upon him. —Thus was Innocence incarnate treated! As a reputed Enemy to the Civil Government, CHRIST was delivered unto the Will of the Chief Prieſts, and Scribes; who, if it had been lawful for them to have put any Man to Death, would have ſtoned him as a *Blaſphemer*; but, as this Power was taken from them, the *Roman* Puniſhment of *Crucifixion* was inflicted on *Him, who knew no Sin,* and who ſubmitted to this moſt *painful,* and moſt *ignominious* Kind of Death, that we might live through Him.

Seventh^ly and laſtly, When CHRIST, our *Paſsover*, had been *ſacrificed for us, the Soldiers came, and brake the Legs of the firſt, and of the other, which was crucified with him. But,*

when they came to Jesus, and saw that He was dead already, they brake not his Legs. But one of the Soldiers with a Spear pierced his Side, and forthwith came there out Blood, and Water. —*These Things were done*, saith the Evangelist, so *that the Scripture was fulfilled*, "*A Bone of Him shall not be broken.*" *And again*, *another Scripture saith*, "*They shall look on Him, whom they pierced*," John xix. 32, &c.

The first of these Citations is taken from *Exod.* xii. 46. and hath respect to the *Paschal Lamb*, *a Bone* of which was forbidden by JEHOVAH *to be broken*. This Prohibition concerning the Type, was fulfilled in the Antitype; who is styled, "The LAMB OF GOD," (*John* i. 36.) and repeatedly in the *Apocalypse*, "The LAMB."

In

In the other Citation, from the Prophet *Zechariah*, (Chap. xii. 10.) JEHOVAH ſpeaketh thus; *I will pour upon the Houſe of David, and upon the Inhabitants of Jeruſalem, the Spirit of Grace, and of Supplication; and they ſhall look upon Me, whom they have pierced.*—The Body of JESUS, faſtened to the Croſs, was viewed by the Chief Prieſts, and by the Inhabitants of *Jeruſalem*; and one of the Soldiers with a Spear pierced his Side. Thus was verified in the *Perſon* of CHRIST, that which was ſpoken by JEHOVAH: "*They ſhall look on Me, whom they have pierced.*" This Application of the Prophecy to *Chriſt*, reſts on the Authority of a divinely-inſpired Writer: who alſo in the *Apocalypſe*, ſpeaking of *Jeſus Chriſt, the faithful Witneſs, the Firſt-begotten of the Dead, and the Prince of the Kings of the Earth*; ſaith, *Behold!* HE *cometh*

eth with Clouds, and every Eye ſhall ſee Him, and they alſo which pierced Him; and all Kindreds of the Earth ſhall wail becauſe of Him, Chap. i. 7.

The Paſſages above-cited from the *Old* Teſtament, and referred to by CHRIST and the *Evangeliſts*, evince, (1.) That the Divine and Human Natures were united in the Perſon of our Bleſſed Redeemer: and, (2.) That it is incumbent on us not to neglect the Connection of the *Two* Parts of the Divine Revelation; and more eſpecially ſo, when we are conſidering the *Scripture-Doctrine* concerning the DIVINE ESSENCE. — Diſregard to this Connection ſeems plainly to run counter to the gracious Deſign of HIM, who "hath cauſed *all Holy Scriptures* to be written for our Learning."

LET

LET us now proceed to other *Scriptural* Proofs of the Divinity of CHRIST; and let us, as we ought, begin with thoſe which are drawn from the Words of CHRIST Himſelf.

1. In the Converſation which *Jeſus* held with *Nicodemus*, He ſpeaketh thus: *No Man hath aſcended up to Heaven, but* HE *that came down from Heaven, even the Son of Man, who is in Heaven:* Ὁ Ὢν ἐν τῷ οὐρανῷ, --- The BEING in HEAVEN, *John* iii. 13. —And, at another Time, CHRIST ſpeaketh thus of Himſelf, (Ch. viii. 58.) *Before Abraham was,* Ἐγὼ ΕΙΜΙ, I AM.—By bringing theſe two *Texts* together, it appears, that CHRIST ſets forth his Eternity, by making uſe of the very Words of the *Greek Interpreters*, in their Tranſlation of *Exodus* iii. 14. --- Ἐγὼ Εἰμι Ο ΩΝ, I AM THE BEING; or I AM THAT

THAT I AM. — *And He ſaid, Thus ſhall ye ſpeak to the Children of Iſrael*; O ΩN THE BEING, or I AM *hath ſent me unto you.*—And alſo in the *Apocalypſe*, Chriſt ſaith, *I am the Firſt, and the Laſt.* (Chapters i. 17. ii. 8. xxii. 13. *compared with* Iſaiah xli. 4.)

(2.) In the *fifth* Chapter of St *John*'s Goſpel, we have a remarkable Inſtance of the wild Effects of Zeal without Knowledge. — The compaſſionate Saviour had WILLED Recovery to a Man, who had been afflicted with a Diſeaſe of *eight and thirty Years* ſtanding. But the Object of his Compaſſion received his Cure on the *Sabbath-day*. — A Circumſtance highly offenſive to the Phariſees!—And at the ſame Time, JESUS had ſaid to the Man, " *Riſe, take up thy Bed, and walk!* "—*Now becauſe*

becauſe He had done theſe Things,--- had Healed a Man on the Sabbath-day, and had bidden him to take up his Bed, and walk; *therefore did the Jews perſecute Jeſus, and ſought to ſlay him.*—Let the Anſwer be duly attended to, which was returned to theſe furious Bigots by HIM, who was *meek, and lowly in Heart.* — *My Father*, ſaith He, *worketh hitherto, and I work.* Theſe Words cauſed the Flame of diabolical Rage and Fury to burn hotter within them. This appears from what immediately follows; *(verſe* 16.*) Therefore the Jews ſought to kill him, becauſe He not only had broken the Sabbath, but ſaid alſo, that* GOD *was* Πατέρα ἴδιον, *his own Father*, (his FATHER in a *peculiar* Senſe,) *making Himſelf equal with* GOD.—The Whole of the long Reply which JESUS returned to theſe, his blood-thirſty Enemies, tended to convince

vince them that He was the promiſed MESSIAS, foretold by *Moſes*. — *Had ye*, ſaith the Bleſſed JESUS, *believed Moſes, ye would have believed me, for he wrote of me: but if ye believe not his Writings, how ſhall ye believe my Words?*

(3.) In the *tenth* Chapter of this Goſpel, CHRIST again affirms that HE and the FATHER are of the ſame Eſſence. *I and my Father*, ſaith He, *are* Ἑν, UNUM, one Subſtance.—*Then the Jews took up Stones again to ſtone Him.—Jeſus anſwered them*, (ver. 32.) *Many good Works have I ſhewed you from the Father, for which of theſe Works do ye ſtone me? The Jews anſwered him, ſaying, For a good Work we ſtone thee not, but for Blaſphemy; and becauſe that thou, being a Man, makeſt thyſelf* GOD. The Reply confirmed them in Opinion, that

that He was guilty of *Blaſphemy*, as appears from verſe 39. *Therefore*, that is, on Account of his having aſſerted that *the Father is in Him, and He in the Father,---they ſought again to take Him.*

(4.) JESUS ſaith to his Diſciples,--*Ye believe in* GOD, *believe alſo in Me.* And, in Anſwer to the Requeſt made by *Philip*, (ver. 8.) "LORD, *ſhew us the Father:*" *He ſaith, Have I been ſo long Time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father: and how ſayeſt thou then, Shew us the Father?* John xiv. 1,---8, 9. From theſe Declarations, it is evident that CHRIST is ONE in Eſſence with the Father. And it ſeemeth not unreaſonable to ſuppoſe, that the following *Miracles* were *intended* by CHRIST in more eſpecial manner, to teach the ſame

ſame Doctrine by *Works*, which He taught by *Words*.

Theſe are, (1.) The Cure of Leproſy. (2.) The Stilling a Tempeſt. And, (3.) Walking on the Sea. — As to the firſt, it is well known, that this moſt dreadfully-infectious Diſtemper was deemed, not only by the *Jews*, but by other People, to be Incurable. — They who were afflicted with it, were commanded by the Law of *Moſes* to be ſeparated from human Society. And when, thro' the Mercy of God, they were cleanſed, the *Prieſt*, after repeated careful Inſpection, was to Pronounce them clean: and *they* were *to offer for their cleanſing thoſe Things, which Moſes commanded for a Teſtimony unto them*, Lev. xiii, and xiv.

When

When the King of *Syria* (2 Kings v.) ſent a Letter by *Naaman*, the Captain of his Army, unto the King of *Iſrael*, requeſting, that He *would cure him* [Naaman] *of his Leproſy: the King of Iſrael rent his Cloaths, and ſaid, Am I* GOD, *to kill and to make alive, that this Man doth ſend unto me to recover a Man of his Leproſy?*

But when JESUS had finiſhed his divine Sermon, and was come down from the Mount, * *Behold! there came a Leper, and worſhipped Him, ſaying,* LORD, *if thou willeſt, thou canſt make me clean. And* JESUS *put forth his Hand and touched him, ſaying,* I WILL:

* Let Judges of Compoſition ſay, whether theſe Narratives, as they ſtand recorded in the Original (*Matt.* viii. 4. *Luke* xvii. 12—14. *Mark* iv. 37—39.) be not Inſtances of the Sublime, not to be met with in the moſt admired Authors of Antiquity, *Greek* or *Roman*.

BE THOU CLEAN. *And immediately his Leproſy was cleanſed.*

At another Time, to ſhew that the Thing which is impoſſible with Men, is poſſible with GOD, He vouchſafed Deliverance from this (humanly ſpeaking) incurable Diſtemper, by an Act of Volition.—*As He entered into a certain Village, there met him ten Men that were Lepers, who ſtood afar off; and they lifted up their Voices, and ſaid,* "JESUS, *Maſter, have Mercy on us.*"—*And when He ſaw them, He ſaid unto them, Go, ſhew yourſelves unto the Prieſts. And it came to paſs, that, as they went, they were cleanſed.*—"He willed, and it was done. He commanded, and it ſtood faſt."

Another Manifeſtation of the Divinity of CHRIST by his Works, ſtands recorded

recorded in theſe Words: — *There aroſe a great Storm of Wind, and the Waves beat into the Ship; ſo that it was now full. And He was in the hinder Part of the Ship, aſleep on a Pillow: and they awake him, and ſay unto him; Maſter, careſt thou not that we periſh?—And He aroſe, and rebuked the Wind; and ſaid to the Sea,* PEACE: BE STILL. *And the Wind ceaſed, and there was a great Calm.*—" He commandeth, and raiſeth the ſtormy Wind, which lifteth up the Waves. He maketh the Storm a Calm, ſo that the Waves are ſtill." *Pſalm* cvii. 25,--29.

And, (3.) as to the Miracle of Walking on the Sea; CHRIST made that true in the *Letter*, which was ſpoken by the *Pſalmiſt* in the *Figure*; *Thy Way is in the Sea, and thy Paths*

in the great Waters: compare Mark vi. 48. with Pſalm lxxvii. 19.

Theſe Evidences, drawn from the Words, and from the Works of *Chriſt*, are attended with divers others, to be alleged out of *the Scriptures of Truth.* —At our Entrance into the Goſpel of St *John*, (to whom it was reſerved to treat more particularly of the Divine and Human Natures of *Chriſt*,) we find our Holy and Bleſſed REDEEMER ſpoken of in this manner. —*In the Beginning was the Word*; *and the Word was with* GOD, *and the Word was* GOD. —*All Things were made by Him, and without Him was not any Thing made that was made.* —*The Word was made Fleſh, and dwelt among us, (and we beheld his Glory, the Glory as of the only-begotten of the Father,) full of Grace and Truth.*

At

At Verſes 34 and 35 of this firſt Chapter; the Forerunner of the *Meſſias* beareth Teſtimony to his Divinity and to his Humanity, in theſe Words: *I ſaw, and bare Record, that this is* THE SON OF GOD.—*And, looking upon* JESUS, *as He walked, he ſaid,* BEHOLD THE LAMB OF GOD!—When JESUS had turned the Water into Wine, at the Marriage in *Cana* of *Galilee*, the *Evangeliſt* ſaith, that, *by this Beginning of* MIRACLES Jeſus *manifeſted forth his Glory:* John ii. 11. compared with xii. 41.—And St *Paul*, in his *firſt* Epiſtle to the *Corinthians*, (Chap. ii. 8.) expreſsly ſtyleth CHRIST, *the* LORD OF GLORY.—*We ſpeak*, ſaith he, *the* WISDOM OF GOD *in a Myſtery, which none of the Princes of this World knew; for had they known it, they would not have crucified the* LORD OF GLORY.—St *James* likewiſe gives Him the ſame Title, (Chap. ii. 1.)

where the Words in the Original ſtand in this Order,—*Have not the Faith of our* LORD (JESUS CHRIST) *of Glory, with reſpect of Perſons.*— By comparing this Text with *Acts* ix. 17. it may appear more evidently, that the Words above-cited from St *James* are inſerted exegetically. The Arrangement of the Words in the laſt mentioned *Text* is in the Order following. — *The* LORD *hath ſent me*, (JESUS, *that appeared unto thee in the Way,) that thou mighteſt receive thy Sight*, &c. — *Ananias* explains, that JESUS is meant by THE LORD, that appeared unto *Saul* in the Way: And St *James* likewiſe explains, that HE is meant by the Words, *the* LORD *of Glory.*—In the *Acts* of the *Apoſtles*, (Chap. vii. 59.) we find, that St *Stephen*, in the Article of Death, prayed in this ſolemn, devout manner; LORD JESU, *receive my Spirit.*—And in ſeveral

veral other Places, Believers in CHRIST are deſcribed by *Thoſe who call on his Name.*—And HE is alſo frequently ſtyled THE LORD. A Name appropriated unto JEHOVAH, and which the *Seventy two* Interpreters choſe to render by Ο Κύριος, *The LORD.*—In the *firſt* Epiſtle to the *Corinthians*, (Chap. xv. 47.) it is ſaid, that *the Second Man is the* LORD *from Heaven.* In *Pſalm* xxiv. throughout, JEHOVAH is ſtyled *The* KING OF GLORY: And in 1 *Cor.* ii. 8. and *James* ii. 1. (as hath been obſerved) JESUS CHRIST is ſtyled *The* LORD OF GLORY.

It is an Obſervation made by King *Solomon*, that *Before Honour is Humility*, Prov. xv. 33. And a Greater than *Solomon* ſaith likewiſe, *He that humbleth himſelf, ſhall be exalted*, Luke xiv. 11. This Saying received its Completion in HIM that ſpake it.—

St *Paul*, exhorting his *Philippians* to Meekneſs and Humility, inforceth the Exhortation by the Example of *Jeſus Chriſt*, (Chap. ii. 5--8.) *Let this Mind*, ſaith he, *be in You, which was alſo in Chriſt Jeſus*; *who being in the Form of* God, *thought it not Robbery to be equal* (literally, to be equal Things,) *with* God, John v. 18. *but made himſelf of no Reputation, and took upon him the Form of a Servant, and was made in the Likeneſs of Men: and being found in Faſhion as a Man*, (ſubject to bodily Wants, of Hunger, Thirſt, Wearineſs,) *He humbled himſelf, and became obedient unto Death, even the Death of the Croſs* *. — The

* In *Crucem* tu agere auſus es quenquam, qui ſe Civem *Romanum* diceret? Hadſt thou the Boldneſs to *Crucify* any one, who declared himſelf to be a *Roman* Citizen?

Tullii Orat. contra *Verrem*.

And

The Reward of this loweſt Humiliation of CHRIST, was Exaltation to the right Hand of GOD, even to the higheſt Degree of Glory.— In the Epiſtle to the *Coloſſians*, Chap. ii. 3. the Apoſtle tells them, that *in Chriſt Jeſus are hid all the Treaſures of Wiſdom and Knowledge.* This he ſaid, leſt any Man ſhould beguile them *with enticing Words*, ver. 4. And Verſe the 8th, he bids them to *beware leſt any Man ſpoil them through Philoſophy*,

And in his Oration for *C. Rabirius*, he ſaith, Carnifex verò, & Obductio Capitis, & Nomen ipſum *Crucis*, non modo a Corpore Civium *Romanorum*, ſed etiam a Cogitatione, Oculis, & Auribus. — *But let the Executioner, and the Covering of the Head, and the very Name of the Croſs, be far removed, not only from the Body, but from the Thought, the Eyes, and Ears of* Roman *Citizens.* — Yet this Kind of Death, which muſt not, it ſeems, even in Idea, belong to a Citizen of *Rome*; the LORD OF GLORY (as Man) ſubmitted to, that we might live for ever!

phy, and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Chriſt. — And he gives immediately the Reaſon, whereon this Caution is grounded. *For in Him dwelleth all the Fulneſs of the* GODHEAD *bodily.* Since CHRIST JESUS, who, at Verſe the 15th of the *firſt* Chapter of this Epiſtle, is ſaid to be Πρωτότοκ& πάσης κτίσεως, *prior to all Creation*; and again, at Verſe the 17th, *to be before* ALL *Things*; *in whom,* τα Παντα, *the whole Creation conſiſts:* Since HE aſſumed Human Nature, and in this Nature took on Him the Office of a PROPHET, or Teacher of Mankind: How wanting muſt they be to themſelves, who ſupinely ſuffer *falſe* Teachers to ſeduce them from obeying the Voice of HIM, *in whom are hid all the Treaſures of Wiſdom and Knowledge?—in whom dwelleth all the Fulneſs*

neſs of the GODHEAD *bodily?* — HE *is mighty in Strength, and Wiſdom. Who teacheth like* HIM? Job xxxvi. 5,—22.

It hath been obſerved already, that CHRIST ſpeaketh of Himſelf under the Title of Ὁ Ὤν, THE BEING; and that, in his Reply to the Expoſtulation of the *Jews*, who ſaid, *Thou art not yet fifty Years old, and haſt thou ſeen Abraham?* He tells them, *Before Abraham was*, Ἐγὼ εἰμι, I AM: and that the *Greek* Interpreters made uſe of theſe very Words in their Tranſlation of *Exodus* iii. 14.—It is now to be obſerved again, that the Title of Ὁ Ὤν, THE BEING, is aſcribed by St *Paul* to CHRIST in his Epiſtle to the *Romans* *, Chap. ix. 5. in theſe Words;

* This Place is ſo clear a Proof of the Divinity of CHRIST, that *Proclus*, *de Fide*, P. 53, ſaith, that

Words; *Whoſe are the Fathers, and of whom, as concerning the Fleſh,* Chriſt *came.* Ὁ ὢν ἐπὶ πάντων, Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας; THE BEING *over* ALL, GOD *bleſſed for ever.*— And in the Epiſtle to the *Hebrews*, Chap. xiii. 8. compared with *Pſalm* cii. 27. it is ſaid, that JESUS CHRIST *is the ſame Yeſterday, To day, and for Ever:* Plainly ſhewing, that HE is of the ſame Eternal Eſſence with HIM, *who was, and is, and is to come*, Rev. i. 4.

In the *firſt* Epiſtle to *Timothy*, Ch. iii. 16. the Apoſtle acknowledgeth the Doctrine of the Incarnation of CHRIST to

that it convinces all Hereſies concerning CHRIST, and that it ſhuts and walls all Paſſages for Calumny from them that love Contumely or Railing at CHRIST. — So *Theophylact.* From hence *Arius* is confuted and put to Shame; St *Paul* proclaiming CHRIST to be GOD, *Bleſſed for ever.*

Hammond on the Place.

to be a great Myſtery: *Without Controverſy*, ſaith he, *great is the Myſtery of Godlineſs*; GOD * *was manifeſted in*

* Dr *Mill* in his Note on this Text obſerves, that the uſual way of writing ΘΕΟΣ, GOD, was in this manner $\overline{\Theta}\Sigma$, and that the tranſverſe Line in the Body of the O was moſt commonly a ſmall one. — Hence Copyiſts, the more hurrying ones eſpecially, might eaſily overlook the ſaid Line, and alſo that over $\overline{\Theta}\Sigma$, and write ΟΣ, *Who*, inſtead of $\overline{\Theta}\Sigma$, GOD. — When Dr *Mill* firſt viewed this Word in that very ancient Copy, known by the Name of the *Alexandrine* Manuſcript, he obſerved that ſomebody [with much larger Share of Zeal than Propriety] had made a freſh Stroke within the O, and alſo had thickened that over the $\overline{\text{ΟΣ}}$; this he tells us induced him to caſt it among *the various Readings*. — But afterward, on cloſer Inſpection, he diſcovered the Extremity of the ſaid tranſverſe Line on the left Hand, which had remained untouched. Other Perſons, ſince Dr *Mill*'s Time, have viewed this Word attentively by the Help of Glaſſes, and have not been able to diſcern the Extremity of the ſaid Line. — This may be accounted for. — What was ſcarcely perceptible by Dr *Mill*, might have become totally evanid, in the Interval between his and their View of it.

in the Fleſh, juſtified in the Spirit, ſeen of Angels; preached unto the Gentiles; believed on in the World; received up into Glory. Admitting, not granting ΟΣ to be the true Reading, the Meaning is ſtill the ſame. — He that was manifeſted in the Fleſh, is ſtyled God, the Prince, or Author of Life;— the Lord of Glory, and Immanuel. (As to Ὅ, *which*, referring to Μυστήριον, *Myſtery*, it ſeems to be intirely out of the Queſtion.) Suppoſing then, for Argument's ſake, ΟΣ to be the true Reading, the whole Verſe will run thus: *He that was manifeſted in the Fleſh, was juſtified in the Spirit, was ſeen of Angels, was believed on in the World, was received up into Glory.*

In the Beginning of St *John*'s Goſpel, Christ is called *The Life of Men*; and in the Beginning of his *firſt* Epiſtle, He is ſaid to be *The Life,*

Life, and that *Eternal Life*, which was with the FATHER.—And in the *ſecond* Chapter, his Words are theſe: *He is Antichriſt, that denieth the* FATHER, *and the* SON.—*Whoſoever denieth the* SON, *the ſame hath not the* FATHER. And he concludes the Epiſtle in this manner: *We know that the* SON OF GOD *is come, and hath given us an Underſtanding, that we may know Him that is true, and we are in Him that is true, even in his Son* JESUS CHRIST: And then is added immediately, * Οὗτος ἐστιν ὁ ἀληθινὸς Θεὸς, *The ſame*; or this is *the true* GOD, *and the Life Eternal.—Little Children, keep yourſelves from Idols.*

St

* οὗτος, *this*, referring to the Perſon immediately before ſpoken of. — There was a Man of the Phariſees, named *Nicodemus*, οὗτος ἦλθεν, The ſame came, &c. They laid Hands on him, crying out, οὗτος ἐστιν ὁ ἀνθρωπος, This is the Man, &c. *John* iii. 2. *Acts* xxi. 27, 28.

St *Peter*, in the Close of his *second* Epistle, hath these Words: *Grow in Grace, and in the Knowledge of our Lord and Saviour* JESUS CHRIST: *To Him be Glory, both now and for ever.* —And St *John*, in the Beginning of the *Apocalypse*, speaketh thus: *Unto* HIM *that loved us, and washed us from our Sins in his own Blood,* (Acts xx. 28.) (Καὶ ἐποίησεν ἡμᾶς, &c.) HE *hath made us also Kings and Priests unto* GOD, *and his Father: Unto* HIM *be Glory, and Dominion, for ever and ever. Amen.*—And at ver. 11. *Christ* saith, *I am Alpha and Omega, the First and the Last.*—Again, ver. 17. *I am the First and the Last.*—And in the next Chapter, ver. 23. He saith, *I am He that searcheth the Reins and the Heart.* By comparing Chap. iii. 7. with Chap. xv. 4. we shall find, that CHRIST ascribes to Himself the same Title, which they, who had gotten the Victory

Victory over the Beaſt, aſcribe to the LORD GOD *Almighty.*—*Theſe Things ſaith* HE *that is Holy.*—*Thou only art Holy.*—And in the *fifth* Chapter, ver. 13. *Every Creature which is in Heaven, and on the Earth, and ſuch as are in the Sea, and all that are in them, heard I, ſaying, Bleſſing, and Honour, and Glory, and Power, unto* HIM *that ſitteth on the Throne, and unto the* LAMB *for ever and ever.*—Again, *The* LAMB *ſhall overcome them that make War with him, for* HE *is* LORD OF LORDS, *and* KING OF KINGS. And *He hath on his Veſture, and on his Thigh a Name written,* KING OF KINGS, *and* LORD OF LORDS, *Rev.* xvii. 14. xix. 16. with 1 *Tim.* vi. 15. —And in the Concluſion of this *ſacred Drama*, wherein is repreſented ſymbolically the Conflict between the Kingdom of *Light*, and the Kingdom of *Darkneſs*, even between CHRIST

and the old Dragon, called *the Devil*, and *Satan*, the beloved Diſciple breaths out the Deſire of his devout Soul in this ſhort, pathetic Prayer, *Come*, O Lord Jesu!

AS there are ſeveral Paſſages in the *Holy Scriptures* which ſpeak of *Chriſt*, as the Son of God; and as there are ſeveral others, which ſpeak of Him as the Son of Man; it may not be *improper*, nor unuſeful, to exhibit a Specimen of theſe Texts, and to preſent them to View, placed in ſeparate Columns.

Jesus did not commit himſelf unto them, becauſe He knew all Men: and needed not that any ſhould teſtify of Man: for he knew what was in Man, *John* ii. 24, 25.

Of that Day and Hour knoweth no Man; no, not the Angels which are in Heaven, neither the Son, but the Father, *Mark* xiii. 32.

JESUS knew from the Beginning who they were that believed not, and who ſhould betray Him, chap. vi. 64.

We are ſure that thou knoweſt all Things. ---- LORD, thou knoweſt all Things, chap. xvi. 30. and xxi. 17.

Awake, O Sword, againſt my Shepherd, and againſt the Man that is my Fellow, ſaith the LORD of Hoſts, *Zech.* xiii. 7.

Let this Mind be in you, which was alſo in CHRIST JESUS, who being in the Form of GOD, thought it not Robbery to be equal with GOD, *Philip.* ii. 5, 6.

In the Beginning was the Word, and

When they were come together, they aſked of him, ſaying, LORD, wilt thou at this Time reſtore again the Kingdom to *Iſrael?* And He ſaid unto them, It is not for you to know the Times or the Seaſons, which the Father hath put in his own Power, *Acts* i. 6, 7.

If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father; for my Father is greater than I, *John* xiv. 28.

I ſeek not mine own Will, but the Will of the Father which hath ſent me, chap. v. 30.

And the Word was made Fleſh, and

the Word was with GOD, and the Word was GOD, *John* i. 1.

I and my Father are One, chap. x. 30.

He that ſeeth me, ſeeth Him that ſent me.---He that hath ſeen me, hath ſeen the Father, chap. xii. 45. xiv. 9.

In Him dwelleth all the Fulneſs of the GODHEAD bodily, *Coloſs.* ii. 9.

Thomas anſwered, and ſaid unto him, My LORD, and my GOD, *John* xx. 28.

We are in Him that is true, even in his Son JESUS CHRIST. This is the true GOD, and the Life eternal, 1 *John* v. 20.

dwelt among us, chap. i. 14.

This is Life eternal, that they might know thee, the only true GOD, and JESUS CHRIST whom thou haſt ſent, chap. xvii. 3.

Go to my Brethren, and ſay unto them, I aſcend unto my Father, and your Father, and to my GOD, and your GOD, chap. xx. 17.

He that ſanctifieth, and they who are ſanctified, are all of One: for which cauſe He is not aſhamed to call them *Brethren.* ---Foraſmuch as the Children are Partakers of Fleſh and Blood, He alſo him-

They ſtoned *Stephen*, invocating, and ſaying, LORD JESU, receive my Spirit, *Acts* vii. 59.

To them that are ſanctified, with all that in every Place call upon the Name of JESUS CHRIST, our LORD, both theirs and ours, 1 *Cor.* i. 2.

Grow in Grace, and in the Knowledge of our Lord and Saviour JESUS CHRIST; to Him be Glory both now and for ever, 2 *Peter* iii. 18.

ſelf took Part of the ſame.--In all Things it behoved him to be made like unto his *Brethren*, Heb. ii. 11, 14, 17.

Inaſmuch as ye have done it unto one of the leaſt of theſe my *Brethren*, ye have done it unto me, *Matt.* xxv. 40.

Sit ye here, while I go and pray yonder. ---- He went away the ſecond Time, and prayed. He left them, and went awayagain, and prayed the third Time, ſaying the ſame Words. When JESUS had cried with a loud Voice, he ſaid, Father, into thy Hands I commend my Spirit, *Matt.* xxvi. 36, 42---44. *Luke* xxiii. 46.

From an attentive View of these different Texts, arise the Observations following.—He that knew what was in Man—He that searcheth the Heart and the Reins, did not know the Day of the Destruction of the *Jewish* Polity, nor the Day of Judgment.—He that said, "I and my Father are One;—He that thought it not Robbery to be Equal with God," spake of Himself, as Man, in this manner,—"My Father is Greater than I."—Again, "Go to my Brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." These *seeming* Contrarieties are perfect Consistences. As God, He knoweth what is in Man, He ~~that~~ searcheth the Heart and the Reins;—As the Messenger of the Covenant, He knew not the Day of Judgment with respect to the *Jewish* Nation in particular, or of Mankind

in

in general. It was no Part of the Duty of his Miſſion to make *that Day* known unto the World. — As Man, it was not known by Him. In the Divine Nature, He and the Father are UNUM, one Subſtance: In his Human Nature, He is not aſhamed to call us *Brethren*; and, as ſaith *Elihu* in *Job*, (Chap. xxxiii. 12.) GOD *is greater than Man*; ſo He, *My Father is greater than I.* As GOD, He is prayed unto: as Man, He prays unto his Father. He prays, that Men may know the Father to be the only true GOD, (according to the Revelation made of Him by the *Holy Scriptures.)* He prays likewiſe, that Men may know JESUS to be the CHRIST, according to the ſame *Scriptures*; which reveal that the *Chriſt* is IMMANUEL; that "in HIM dwelleth all the Fulneſs of the GODHEAD bodily:" and that HE, who was made of the Seed

of *David*, according to the Fleſh, is declared alſo to be the SON of GOD with Power.

To ſelect thoſe Texts which ſpeak of CHRIST in Terms of *Inferiority* to the Father, and to loſe Sight of other Texts, which ſpeak of Him in Terms of *Equality* with Him, would be a Method of Studying and of Interpreting *the Sacred Claſſics*, in which it would be impoſſible that the leaſt Traces of Propriety could be diſcovered. The Code of the *divinely-inſpired* Writings, is an harmonious Syſtem of Divine Truths, which *are able to make us wiſe unto Salvation, through Faith in Chriſt Jeſus.*

WHEN the Time was fully come, that the promiſed SEED *of the Woman ſhould bruiſe the Serpent's Head*, and *that he ſhould bruiſe his Heel*; in other

other Words of *Holy Writ*, when CHRIST *ſhould deſtroy him that had the Power of Death, that is, the Devil*; the two following *Prophecies* were brought to paſs, which were written of Him. The firſt declares, that CHRIST *ſhould be numbered with the Tranſgreſſors, making his Grave with the Wicked.* The other, that He *ſhould alſo make his Grave with the Rich*, Iſa. liii. 9, 12. Each of theſe Predictions were accompliſhed in the Perſon of JESUS CHRIST. — He that was crucified between *two Thieves*, was Interred, contrary to human Uſage, after the Manner of the Rich and Honourable.

A little before, our for ever to be praiſed, magnified, and adored Redeemer, *made his Soul an Offering for Sin*; his *Head* and his *Feet* were anointed with Ointment of Spikenard,

very

very coſtly, *Matt.* xxvi. 7. *Mark* xiv. 3. with *John* xii. 3. — In each of theſe three Paſſages, *Jeſus ſaith, that the Ointment had been kept againſt the Day of his Burial.* This Ointment, which was poured on the Head of *the High-Prieſt of our Profeſſion*, was precious, like the *Ointment upon the Head, that ran down upon the Beard, even Aaron's Beard, that went down to the Skirts of his Garments*, Pſalm cxxxiii. 2. And on account of its being *precious*, the Traitor *Judas* complained of the ſuppoſed Waſte of it! But beſide this, when He, who knew no Sin, had commended his Spirit into the Hands of his Father, and had given up the Ghoſt; *Joſeph, a rich Man of Arimathæa, went in boldly unto Pilate, and begged the Body of Jeſus.* And he, and *Nicodemus*, (who had brought a Mixture of Myrrh and Aloes, about an hundred

dred Pounds weight,) *took the Body, and wound it in fine Linen* (which *Joseph* had bought,) *with the Spices, as the manner of the Jews is to bury. —The Body was laid in a new Tomb, wherein was Man never yet laid.* — A great Stone was rolled to the Door of the Sepulchre; a Seal was set upon it; and, at the Request of the *Chief-Priests* and *Pharisees*, a Guard of Soldiers was granted by the Governor to watch the Sepulchre. — *Very early on the third Day, when the* LORD *was risen from the Dead, there was a great Earthquake: for the Angel of the* LORD *descended from Heaven, and came, and rolled back the Stone from the Door, and sat upon it. His Countenance was like Lightening, and his Raiment white as Snow. And for Fear of Him, the Keepers did shake, and became as dead Men. In the same Morning, some of them came in-*

to

*to the City, and ſhewed unto the Chief-Prieſts all the Things that were done. And when they were aſſembled with the Elders, and had taken Counſel, they gave large Money unto the Soldiers, ſaying, Say ye, his Diſciples came by Night, and ſtole him away while we ſlept: and if this come to the Governor's Ears, * we will perſuade him, and ſecure you.—So they did as they were taught. And this Saying is commonly reported among the Jews unto this Day,* Matt. xxviii. --- The Improbability, and the Inconſiſtence of this Report, which the *Soldiers* ſuffered the *Chief-Prieſts* and the *Elders* to put into their Mouths, are as followeth.—In the firſt Place, what

* Πείσομεν αὐτὸν, we will make him our Friend. — Πείσαντες Βλάστον, having made *Blaſtus* their Friend. — Ἄρτι γὰρ ἀνθρώπους πείθω, ἢ Θεόν; do I now make Men my Friends, or GOD. — *Acts* xii. 20. with *Galatians* i. 10.

what ſingle Motive could poſſibly impel the Diſciples to the Attempt of ſtealing the Body of their crucified Maſter? (1.) Not the leaſt glimmering of Hope, that the Attempt would be ſucceſsful. (2.) Not the leaſt Regard to the firſt Principle of Nature, Self-Preſervation; even in caſe this moſt raſh and deſperate Attempt had been accompliſhed.—The Vigilance of the Crucifiers would have been inceſſant, till Diſcovery had been made of the Perſons by whom the Theft had been committed. The certain Conſequence of this Diſcovery muſt have been Loſs of Reputation, Loſs of Liberty, Loſs of Life. (3.) Not the leaſt Regard to the holy and heavenly Precepts which they had heard from their LORD and Maſter; and which they had ſeen exemplified in his Life and Converſation (4.) Not the leaſt Regard to *future* Happineſs,

moſt

moſt certainly to be forfeited by an Attempt, which would have ſubjected them to the Wrath of God, here and hereafter; and to Scorn, and Infamy, and Death from the Hands of Men. (5.) Here we have a Guard of Roman Soldiers, every Man of them *aſleep* on Duty! Every Man of them, at one and the ſame Time, ſo buried in Sleep, that neither the Breaking off the Seal from the Stone which had been laid at the Door of the Sepulchre, (which Stone was μέγας σφόδρα, exceedingly large, *Mark* xvi. 4.) nor the carrying away the Body out of the Garden, could awaken any one of the Party!

As to the Frame and Texture of the Report, it is not ſo much as *a cunningly-deviſed Fable.* — Here are Witneſſes brought to atteſt a Fact, which was committed when every one of

of them, by his own Confeſſion, was deprived of the Senſes of Hearing and Seeing! — The Bribed were tempted to ſpread abroad this ſelf-deſtroying Report; but the Bribers ſuffered the Matter to reſt here, never once charging any one of the *Diſciples* with it. A Thing altogether incredible, had they not been conſcious that the Charge was a Fiction. In a Word, the unſhaken Conſtancy unto Death of *every particular* Witneſs of the Reſurrection of JESUS CHRIST, evinceth, that they were incapable of the Charge contrived againſt them by their bewildered, infatuated Enemies.

As to the Puniſhment due to this infamous, *confeſſed Neglect* of Military Duty, the Witneſſes were promiſed to be ſcreened by their Suborners. Ἐαν ἀκουσθῇ τοῦτο ἐπὶ τοῦ Ηγεμόνος, literally, *If this be heard before the Governor*,

Governor, we will perſuade him, and ſecure you. — It is not improbable, that the Chief-Prieſts and Elders were too well acquainted with the powerful Method of Perſuaſion which they intended to practiſe on the Governor, to doubt of its Succeſs. Be this as it may; the Promiſe that they would free the Minds of the Soldiers from *Anxiety*, outran the *Certainty* of their having been able to make it good.— If the Affair had been brought before the Governor; and if, (as probably it would have been the Caſe,) he had been *perſuaded* to have overlooked it; yet the Guard would not have been exempted from painful Apprehenſion, leſt an Account of it, by ſome Means or other, might have been tranſmitted to *Rome*. If ſo, the Affair might have been brought to a Re-hearing, and have proved equally fatal

fatal to the Governor, and to themſelves.

King *Solomon* reckoneth among the Things which the LORD hateth, *an Heart that deviſeth wicked Imaginations*, Prov. vi. 18. And the Royal Pſalmiſt, his Father, foretold, that *when the Kings of the Earth ſhould ſtand up, and when the Rulers ſhould take Counſel together againſt the* LORD, *and againſt his Anointed*, HE *that ſitteth in the Heavens would laugh, the* LORD *would have them in Deriſion*, Pſalm ii. 2, 4.

After the tranſcendently, the eternally glorious Victory of CHRIST over all the Power of the Enemy, by his Reſurrection from the Dead, on the ſame Day at Evening He appeared unto his Diſciples, and *ſtood in the midſt of them, and ſhewed them his Hands, and his Side. But Thomas,*

one of the Twelve, was not with them when Jeſus came. The other Diſciples therefore ſaid unto him, We have ſeen the LORD. *But he ſaid unto them, Except I ſhall ſee in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thruſt my Hand into his Side, I will not believe*, John xx. 19, 20, 24, 25. —At the next Meeting of the *Apoſtles*, which is mentioned by the *Evangeliſt*, this very Evidence was vouchſafed. *Then Thomas anſwered, and ſaid unto Him*, ver. 28. (not in the Way of Exclamation, or Surpriſe,) *He anſwered, and ſaid unto Him*, MY LORD, AND MY GOD: or, "Thou art my LORD, and my GOD."—Thus, Pſalms xci. 2. cxlii 5. *I will ſay of the* LORD, -- *My Refuge and my Fortreſs.—I cried unto thee, O* LORD; *I ſaid, Thou, my Refuge, my Portion*, Hoſhea ii. 23. — *I will ſay to — not my People, Thou, my People; and they ſhall ſay, My* GOD.

And

And again, Zech. xiii. 9. *I will ſay, It my People*; *and they ſhall ſay, The* LORD, *my* GOD.—Theſe Expreſſions are ſupplied in this manner; *I will ſay of the* LORD, *He is my Refuge and my Fortreſs.—I cried unto thee, O* LORD, *I ſaid, Thou art my Refuge, and my Portion.—I will ſay to them which were not my People, Thou art my People*; *and they ſhall ſay, Thou art my* GOD.—*I will ſay, It is my People*; *and they ſhall ſay, The* LORD *is my* GOD. What hindered *John* xx. 28. from having the ſame Juſtice done to it, by being *ſupplied* in the ſame manner, doth not appear. "Now let HIM be the LORD, and the "GOD of me, and of all *Chriſtians*, "who was the LORD, and the GOD "of an Apoſtle!"

A little before the triumphant Aſcenſion of our merciful High Prieſt

into the *Holy of Holies, not made with Hands, eternal in the Heavens,* HE *gave Commandment unto the Apoſtles, whom He had choſen, to whom alſo He ſhewed himſelf alive after his Paſſion, being ſeen of them forty Days, --- that they ſhould not depart from Jeruſalem, but wait for the Promiſe of the* FATHER, *which,* ſaith He, *ye have heard of me. For John truly baptized with Water, but ye ſhall be baptized with the* HOLY GHOST, *not many Days hence,* Acts i. 4, 5.

During the Interval between the Aſcenſion of CHRIST, and the Deſcent of the HOLY GHOST, the following Paſſage recorded by the *ſacred* Hiſtorian is of too great Importance to be paſſed unnoticed. — It is this: *When a Cloud had received the holy* JESUS *out of the Sight of his Diſciples, they returned from Mount Olivet unto*

unto Jeruſalem. And when they were come in, they went up into an upper Room, where they all continued with one accord in Prayer, and Supplication, with the Women, and MARY THE MOTHER OF JESUS, *and with his Brethren.* — Here we find mention made, for the *laſt* time, of the Mother of our *bleſſed Redeemer.* We find her joining in Acts of Devotion with the Church. — As to the remaining Part of her Life; as to the Time and Place when and where ſhe died, the *Holy Scriptures* being ſilent, it very ill becomes Men to be inventive.— The ſtrange Story about her Aſſumption into Heaven, (in Commemoration whereof, an annual Feſtival is ſolemnly appointed:) The Legendary Tale concerning the various Removals of her Chamber at *Nazareth,* unto its final Settlement at *Loretto:* Theſe, and divers other Fictions, are adopt-

ed by A CHURCH, which takes Care to appropriate high-ſounding Titles to herſelf, and to reſerve Terms of Reproach, and Infamy for other Churches, which PROTEST againſt ſeveral of her Doctrines and Practices. —" Pope *Paul* II. built a moſt ſtate-" ly Church over the Chamber in " which (as the Tale is told) *Mary* " was ſitting, when the Angel came " in unto her and ſaid, *Hail! Thou* " *that art highly favoured*; which " Chamber was had in great Repu-" tation by *Chriſtians*, and remained " in *Nazareth*, till the Holy Land " was ſubdued by the *Turks*, and *Sa-*" *racens*, in the Year 1291.—Then " it was moſt miraculouſly tranſport-" ed into *Sclavonia*: But that Place " being unworthy of the Virgin's Pre-" ſence, it was by the Angels carried " over into the Sea-Coaſt of *Italy*, " *Anno* 1294. That Place alſo be-

" ing

" ing infeſted with Thieves and Pi-
" rates, the Angels removed it to the
" Village of *Loretto*; where her Mi-
" racles were quickly divulged. A
" Place ſo highly honoured, we may
" ſuppoſe, muſt not be ſuffered to
" continue in its former Obſcurity.
" Pope *Xiſtus* V. made the Village a
" City.—And thus we have the Be-
" ginning of our famous *Lady of Lo-*
" *retto.*" This Fiction, whereby have been drawn by the Crafty, from the Credulous, Offerings of immenſe Value, is adopted by A CHURCH, which alloweth her Votaries to aſcribe to the *Mother* of JESUS the Title of THE QUEEN OF HEAVEN; and in their devotional Acts to call upon her, and to beſeech her, *by the Right of a Mother*, to COMMAND her Son! A Right, which, for infinitely wiſe Reaſons, ſhe was *not allowed* to exerciſe on Earth. In a Word, this, and many other

horrid Inventions, are adopted by A CHURCH, which hath permitted the *Book of Pſalms* to bear the Title of OUR LADY'S PSALTER; ſo called on this Account: wherever the word LORD occurs, this is ſtruck out, and the word LADY is inſerted in its Room.—BlaſphemousForgery! LORD, *how long wilt thou look upon this?*—In thine own Time, and in thine own Way, thou wilt cauſe it again to be ſaid, BABYLON *is fallen, is fallen!*

WHEN the Day of *Pentecoſt* was fully come, the promiſed Advocate of the Cauſe of CHRIST came down from Heaven, and by the Miniſtry of the Diſciples of CHRIST JESUS, brought it home to the very Senſes of the *Jews*, that HE *whom they had taken, and by wicked Hands had crucified, and ſlain*, was riſen from the Dead; was aſcended into Heaven; and

and was ſitting at the right Hand of GOD.— Theſe Truths were proved, publicly and repeatedly proved, by the Teſtimony of Miracles. Whether the Crucifiers of HIM, who *came to his own, and his own received him not*, would hear, or whether they would forbear; a continued Series of Evidence, which nothing but wilful Obſtinacy could reſiſt, was afforded them, that the *Meſſias*, foretold by *Moſes*, the *Pſalmiſts*, and the *Prophets*, was come, and that JESUS of *Nazareth* was the promiſed *Meſſias*.

As a natural Preparative to *the going forth of the Sound of the Goſpel into all Nations*, the Gift of ~~Miracles~~ *Tongues* was inſtantaneouſly imparted unto the *Apoſtles*. — *Suddenly there came a Sound from Heaven, as of a ruſhing, mighty Wind, and it filled all the Houſe where they were ſitting. And there*

there appeared unto them cloven Tongues, like as of Fire, and it ſat upon each of them. And they were all filled with the Holy Ghoſt, as the Spirit gave them Utterance, Acts ii. —This Beginning of Miracles, teſtifying that JESUS is the CHRIST, was attended with ſignal Succeſs.—When it had *been noiſed abroad, the Multitude came together, and were confounded, becauſe that every Man heard them* [the Apoſtles] *ſpeak in his own Language.*—At Verſe the *fortieth* of this *ſecond* Chapter, we find St *Peter* exhorting the Audience in theſe Words, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, *Save yourſelves*, or be ye ſaved *from this untoward Generation.* —And it pleaſed GOD that, on the ſame Day *there were added unto them about Three thouſand Souls.*—Thro' divine Bleſſing on the Labours of the *Apoſtles*, Continuance of Succeſs was vouch-

vouchsafed unto these faithful, chosen Witnesses of GOD.— This appears from Verse the *forty seventh* of the same Chapter, where it is said, Ὁ δὲ Κύριος προσετίθει τοὺς Σωζομένους καθ' ἡμέραν τῇ Ἐκκλησίᾳ, *The* LORD *added* the Saved *daily unto the Church.* —The LORD gave to the Church a daily Increase of those, who, as St *Peter* in his *first* Discourse exhorted Men to do, *saved themselves* from that untoward Generation.

To the Gift of Tongues succeeded the Gift of Healing. *A certain Man, lame from his Mother's Womb, who never had walked, was carried, whom they laid at the Gate of the Temple, which is called* Beautiful, *to ask Alms of them that went into the Temple.—Peter said unto him,* " *In the Name of* JESUS CHRIST *of Nazareth, rise up, and walk.*" *And he took*

took him by the right Hand, and lifted him up, and immediately his Feet and Ancle-bones received Strength. And he, leaping up, ſtood, and walked, and entered with them into the Temple, walking, and leaping, and praiſing GOD. *And they knew that it was he which ſat for Alms at the beautiful Gate of the Temple*, Acts iii.

The Evidence which this Miracle exhibited of the Reſurrection of JESUS CHRIST, wrought ſo powerfully on the Conſciences of thoſe who heard St *Peter*, and his fellow Apoſtles, deducing from it the Certainty of CHRIST'S Reſurrection; that the Church received a farther Increaſe of *the Saved*, to the Amount of about *Five thouſand* *.

When

* The Account of this large Acceſs to the Church is broken off by the Intervention of a new

When St *Paul*, under the Guidance of the Holy Spirit, had travelled with

new *Chapter*. The preſent Method of dividing and ſubdividing the Sacred Text into *Chapters* and *Verſes*, is a Liberty which would not be ſuffered to be taken with the Text of any of the much-admired, (is it allowable to ſay ?) *too-much*-admired Authors of the *Heathen* World. Take the Works of *Demoſthenes*, — of *Tully*, — of *Livy*, break in upon the Text, in the manner that the Text of the BIBLE is broken in upon, — what Outcry would be raiſed immediately againſt the Editor ! Every Advantage propoſed by this *Intruſion* into, this *mangling* of the HOLY SCRIPTURES, (begun by Concordance-makers, finiſhed by Editors,) might be obtained, without the Diſadvantages, which unavoidably attend it. Let each Book be carefully diſtributed into certain Portions, called *Chapters*; let each Chapter be ſubdivided, with equal Care, into *Paragraphs*: Let each Chapter, and each Paragraph, be *numbered* in the Margin, the former by Numeral Letters, the latter by Figures: And let the *Contents* be prefixed or annexed to each *Book*. But let not that Liberty be taken with THE WORD OF GOD, which muſt not be taken with the Word of Man.

with *Timothy through Phrygia, and the Region of Galatia, they were forbidden by Him to preach the Word in Asia; and when they assayed to go into Bithynia,* THE SPIRIT *suffered them not.* Again, the HOLY GHOST said, *Separate me Barnabas and Saul for the Work whereunto I have called them.*

In the Beginning of the *nineteenth* Chapter of this *second* Treatise of St *Luke,* (which exhibits a Series of Proofs of the Personality and Divinity of THE HOLY GHOST,) we read, that *Paul having passed through the upper Coasts, came to Ephesus, and when he had found certain Disciples, he said unto them, Have ye received the* HOLY GHOST, *since ye believed? And they said unto him,* ἀλλ' οὐδ' εἰ Πνεῦμα ἅγιον ἔστιν ἠκούσαμεν: By which Words they are represented in

our

our Verſion as making this Anſwer; *We have not ſo much as heard whether there be any Holy Ghoſt.*—They were *Jews*, who are ſuppoſed to have ſpoken thus.—Now their own Scriptures, *Moſes*, the *Pſalms*, and the *Prophets*, abound with the mention of Him. — "The SPIRIT of GOD moved upon the Face of the Waters." "The LORD ſaid, My SPIRIT ſhall not alway ſtrive with Man."—"Who hath directed the SPIRIT of the LORD, or being his Counſellor, hath taught Him?"—"Take not thy Holy SPIRIT from me."—"They rebelled, and vexed his Holy SPIRIT."—"When the Enemy ſhall come in as a Flood, the SPIRIT of the LORD ſhall lift up a Standard againſt him." Theſe, and many other Paſſages of *Holy Writ*, particularly the *firſt*, *ſecond*, and *third* Chapters of *Ezekiel*, would

would have taught them that there is *a Holy Spirit*.

This Difficulty may perhaps be removed, by Application of the univerſally-allowed Rule of comparing Scripture with Scripture. For this Purpoſe, let *John* vii. 39. and *Acts* xix. 2. be placed together;—ὅπω γὰρ ἦν Πνεῦμα ἅγιον, ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιον ἔστιν ἠκούσαμεν; literally, *for the Holy Ghoſt not yet was—we have not ſo much as heard whether the Holy Ghoſt* IS. Now as the former Paſſage was rendered thus, *for the Holy Ghoſt was not yet* GIVEN: what prevented the latter from having the ſame Juſtice done to it? *We have not ſo much as heard whether the Holy Ghoſt* IS GIVEN.—They had been baptiſed unto *John*'s Baptiſm, but they had not heard that the HOLY GHOST was

again

again given unto, or come into, the World. After the Ceſſation of the Gift of *Prophecy*, during ſeveral preceding Centuries, they had not ſo much as heard, whether *holy Men of God, as of old, ſpake as they were moved by the* HOLY GHOST.---When they had received the Baptiſm of Repentance by the Hands of *John*, or ſome of his Diſciples *, Buſineſs might have carried them into diſtant Parts; and, if they were juſt come to *Epheſus*, when St *Paul* met with them, they might not have heard of the Deſcent of THE HOLY GHOST on the Day of *Pentecoſt*.

TO proceed: The Divinity of the HOLY GHOST is manifeſted, (1.) by the tremendous Puniſhment inflicted on two moſt unhappy Perſons, who, infatuated by the inordinate Love of Money, combined in the Attempt to

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* HAMMOND on the Place.

put it to the Trial whether He was Καρδιογνώστης, a *Diſcerner* of the Thoughts and Intents of the Heart. —The Penalty of this blaſphemous Wickedneſs was immediate Death.— (2.) By the Prediction of Things to come. — *There came Prophets from Jeruſalem unto Antioch: and there ſtood up one of them, named Agabus, and ſignified by* THE SPIRIT, *that there ſhould be great Dearth throughout all the World; which came to paſs in the Days of Claudius Cæſar.* And again, the ſame *Agabus*, at *Cæſarea, took Paul's Girdle, and bound his own Hands and Feet, and ſaid, Thus ſaith the* HOLY GHOST, *So ſhall the Jews at Jeruſalem bind the Man that owneth this Girdle*, Acts xi. 27, 28. and Chap. xxi. 11. (3.) By the open Defeat which he gave to the Agents of Satan, namely, to *Simon the Sorcerer*, at *Samaria*; and to *Bar-jeſus the Sorcerer*,

cerer, at *Paphos*, Chap. viii, and xiii. And, (4.) By *giving Gifts unto Men*, ſeverally as He *willed*. Theſe Inſtances teſtify, that *the Holy Ghoſt* is the promiſed *Paraclete*, the SPIRIT of Truth, who ſearcheth the Heart; (the *Advocate*, *Adviſer*, *Exhorter*, *Comforter*,) ſent from the *Father* and the *Son*, to lead Men into all Truth, and to convince the World, (1.) *of the Sin* of Unbelief, that the crucified JESUS of *Nazareth* is the promiſed *Meſſiah*. (2.) *Of the Righteouſneſs* of JESUS; and, (3.) *Of the Judgment* of the Prince of this World, by Deſtruction of his Works.

St *Paul* ſtyleth the HOLY GHOST, *the Spirit of Holineſs*, and *the Spirit of Life*: and He is expreſsly ſaid to be *the Spirit of* GOD, and *the Spirit of* CHRIST, Rom. i. 4. Chap. viii. 2, 9. — In the firſt Epiſtle to the

Corinthians, Chap. ii. 10, 11. it is ſaid, that THE SPIRIT *ſearcheth* ALL *Things*, *yea*, * *the* DEEP THINGS *of* GOD.—*For what Man knoweth the Things of a Man, ſave the Spirit of Man which is in him? Even ſo the Things of* GOD *knoweth no Man, but the* SPIRIT *of* GOD.—The Power of changing Men from Glory to Glory, is aſcribed alſo to the *Holy Ghoſt*, (2 Cor. iii. 17, 18.) *Now the* LORD *is that* Spirit, *and where the* Spirit *of the* LORD *is, there is Liberty. But we all with open Face beholding, as in a Glaſs, the Glory of the* LORD, *are changed into the ſame Image, from Glory to Glory, even as by the* Spirit *of the* LORD: or, as it ſtands in the Margin, *as of* THE LORD, *the* SPIRIT. — In the Epiſtle to the *Hebrews*,

* AS GOD hath his Βαθη, his DEEP *Counſels* of Wiſdom and Goodneſs; ſo hath Satan his Βαθη, his DEEP *Counſels* of Malice and Wickedneſs. — *Rev.* ii. 24.

Hebrews, (Chap. ix. 14.) it is ſaid, that CHRIST, *through the* Eternal Spirit, *offered himſelf without Spot to* GOD. —And the *Epheſians* are charged *not to grieve the* Spirit *of* GOD; whereby, ſaith St *Paul*, *ye are ſealed unto the Day of Redemption*, Chap. iv. 30. Thus, JEHOVAH ſaith, *My* Spirit *ſhall not always ſtrive with Man.* — And *Iſaiah*, ſpeaking of his ungrateful Countrymen, ſaith, *They rebelled, and vexed his* Holy Spirit, *Gen.* vi. 3. *Iſai.* lxiii. 10.—The FATHER is the KING OF GLORY; the SON is the LORD OF GLORY; and the HOLY GHOST is the SPIRIT OF GLORY; *Pſal.* xxiv. 1. 1 *Cor.* ii. 8. 1 *Pet.* iv. 14.

The Attributes which are termed *Incommunicable*, are aſcribed to the *Father*, to the *Son*, and to the *Holy Ghoſt*.

ETERNITY to the FATHER.

Before the Mountains were brought forth, or ever thou hadſt formed the Earth, and the World; even from Everlaſting to Everlaſting, Thou art GOD, *Pſalm* xc. 2.

I am Alpha and Omega, the Beginning and the Ending; ſaith the LORD, which is and which was, and which is to come, *Rev.* i. 8.

ETERNITY to the SON.

Unto the Son, He ſaith, Thy Throne, O GOD, is for ever and ever. Thou art the ſame, and thy Years ſhall not fail, *Heb.* i. 8--12.

JESUS CHRIST, the ſame Yeſterday, To-day, and for ever, *Hebrews* xiii. 8.

Before *Abraham* was, I AM, *John* viii. 58.

ETERNITY to the *Holy Ghoſt*.

The Law of the SPIRIT OF LIFE, in CHRIST JESUS, hath made me free from the Law of Sin and Death, *Rom.* viii. 2.

— How much more ſhall the Blood of CHRIST, who, through the ETERNAL SPIRIT offered Himſelf without Spot to GOD, purge your Conſciences from dead Works? — *Heb.* ix. 14.

OMNIPRESENCE to the FATHER.

Behold! the Heaven of Heavens cannot contain Thee, 1 *Kings* viii. 27.

Do not I fill Heaven & Earth? ſaith the LORD, *Jer.* xxiii. 24.

OMNIPRESENCE to the SON.

No Man hath aſcended into Heaven, but he that came down from Heaven, even the Son of Man, who is in Heaven, *Joh.* iii. 13.

The Second Man is the LORD from Heaven, 1 *Cor.* xv. 47.

OMNIPRESENCE to the *Holy Ghoſt*.

Whither ſhall I go from thy SPIRIT? or whither ſhall I flee from thy Preſence? *Pſalm* cxxxix. 7.

The SPIRIT ſearcheth all Things, 1 *Cor.* ii. 10.

— The HOLY GHOST ſent down from Heaven, 1 *Pet.* i. 12.

OMNI-SCIENCE to the FATHER.

HE that is perfect in Knowledge is with Thee, *Job* xxxxvi. 4.

HE revealeth the deep and secret Things. He knoweth what is in Darkness, and the Light dwelleth with Him, *Dan.* ii. 22.

The LORD is a GOD of Knowledge, and by Him Actions are weighed, 1 *Sam.* ii. 3.

OMNI-SCIENCE to the SON.

Now are we sure that thou knowest all Things. — He [*Peter*] said unto Him, LORD, thou knowest all Things, *John* xvi. 30. xxi. 17.

HE needed not that any should testify of Man, for HE knew what was in Man, *John* ii. 25.

I am HE which searcheth the Reins and Hearts, *Rev.* ii. 23.

OMNI-SCIENCE to the *Holy Ghost.*

Why hath Satan filled thy Heart to lie unto (or *to deceive*) the HOLY GHOST? Thou hast not lied unto Men, but unto GOD, *Acts* v. 3,4.

To one is given by the SPIRIT the Word of Wisdom, to another the Word of Knowledge by the same SPIRIT. —— All these worketh that One and the self-same SPIRIT, dividing to every Man severally, as He willeth, 1 *Cor.* xii. 8,--11.

Theſe three diſtinct, undivided Perſons, in one Eternal Eſſence, whoſe Divinity, and whoſe Attributes are ſet forth *ſeparately* in ſome Places of the *Holy Scriptures*, in others are mentioned together. Thus at the Baptiſm of JESUS, *whoſe Shoes the Baptiſt declares himſelf not to be worthy to bear, the Heavens were opened, and the Spirit deſcended like a Dove, and lighted upon Him: and lo! a Voice from Heaven, ſaying, This is my beloved Son, in whom I am well pleaſed*, Matt. iii. 16, 17. — Here is the Father ſpeaking,--the Son ſpoken of,--and the Holy Ghoſt deſcending. Theſe *three*, by the expreſs Injunction of CHRIST, are the Object of the Faith and Worſhip of all thoſe, who are admitted into the Privileges of the Goſpel by *Baptiſm*.

JESUS came and ſpake unto them, [the Eleven Diſciples] *ſaying*,

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All Power is given unto me in Heaven, and in Earth. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, Matt. xxviii. 18, 19. It is well known, that by the NAME of the LORD, is meant the LORD Himſelf. — Thus, *The Name of the* LORD *is a ſtrong Tower.* —*The Name of the* LORD *cometh from far.* —*The Name of the* GOD *of Jacob defend thee:* With many others. Inſtruction preceded Baptiſm. And they who had been prepared to receive this ſolemn Rite, made public Declaration of their Belief in the *Name* of the FATHER, and of the SON, and of the HOLY GHOST. — Unto theſe three Divine Perſons St *Paul* prays, in the Concluſion of his *ſecond* Epiſtle to the *Corinthians*. He prays to the SON, that his *Grace*,-- to the FATHER, that his *Love*,— to the

HOLY

HOLY GHOST, that his *Fellowſhip*, or Communication, may be with them all.—He prays unto them in the third Perſon, as JEHOVAH is prayed unto in the *twentieth* Pſalm, and in many other Places of *Holy Writ*. *The* LORD *hear thee in the Day of Trouble*; *the Name of the* GOD *of Jacob defend thee.*

LASTLY, It is ſaid, 1 *John* v. 7, 8. that *there are Three that bear Record in Heaven,--the Father, the Word, and the Holy Ghoſt, and theſe Three are One. And there are Three that bear Witneſs in Earth,--the Spirit, the Water, and the Blood, and theſe Three agree in One.* — The three Witneſſes in *Heaven*, (*They* "whoſe Dwelling-place is in Heaven," 1 *Kings* viii. 30, 39, 43, 49.) are *One* in Subſtance:--and the three Witneſſes on Earth are IN ONE, that is, AGREE IN ONE Teſtimony.--The *Father*, the *Son*, and the

the *Holy Ghoſt*,-- bear Record that JESUS is the CHRIST; and the *Spirit* the *Water* and the *Blood*,-- agree in the ſame Teſtimony. The *Spirit*, who is ſent down from Heaven, (1 *Pet.* i. 12.) He bears Witneſs by divers miraculous Works, that JESUS is the CHRIST; and the *Water* and the *Blood* teſtify, that JESUS *bare our Sins in his* OWN BODY * *on the Tree*; that,

* It was the Doctrine of certain *Heretics*, at the Time when St JOHN wrote this Epiſtle, that CHRIST did not aſſume Human Nature in Reality, but in Appearance. — Againſt this Hereſy, it is ſaid, Chap. iv. 3. and in other Places of this Epiſtle, to the ſame Purpoſe, *Every Spirit that confeſſeth not that* JESUS CHRIST is come in the Fleſh, *is not of* GOD. This Hereſy was in part adopted by MOHAMMED, the Impoſtor, and inſerted by him into his *Koran*, as followeth: — "Yet they ſlew Him not, neither crucified Him, "but He was repreſented by *one* in his Likeneſs: "— They did not really kill Him; but GOD "took him up unto himſelf." *See* SALE's *Edit. of the* Koran, *A. D.* 1764. Vol. I. p. 124.

that, not in Appearance, but in Reality, CHRIST DIED ON THE CROSS; whereon while He was hanging, *a Soldier with his Spear pierced his Side, and forthwith came thereout Blood and Water.*

In Vindication of this Paſſage from the Charge of Interpolation, which hath been brought againſt it; the following Particulars are ſubmitted to Conſideration. (1.) A general Charge is no more admiſſible in this, than in any other Caſe whatſoever. (2.) It is more natural to ſuppoſe, that the Words in queſtion were *omitted* thro' *Inadvertence*, than that they were *inſerted* through *Fraud.* (3.) The Words which were omitted very early in many Copies, had not been omitted in all; as appears from primitive Writers in the *Latin* Church. *Tertullian*

tullian * refers to them, and *Cyprian* expreſsly quotes them.—*African* Biſhops, in the Year *Four hundred eighty four*, ſhewed to King *Hunneric* a Copy, in which the Reading was retained. And the learned *French* Editor, *R. Stephan*, found *Greek* Manuſcripts in the *French* King's Library, moſt highly to be valued for their Appearance of Antiquity, which have the Reading in diſpute. And, (4.) It is not reaſonable to ſuppoſe that *Cyprian* would have had ſo little Regard to his Character, either as a Divine or a Scholar, to have produced a Text in Proof of the Doctrine of the *Trinity*, from a Copy of the *Latin* Teſtament, which, if it had been interpolated, it would have been no difficult Task to have proved it to have been ſo; or, that he would have quoted a Paſſage from a *Greek* Copy, which

* Mill's Annotation on 1 *John* v. 7.

which he had not good Reaſon to think was a faithful Tranſcript.

But let the Arguments in ſupport of the *Authenticity* of the *Text*, as it ſtands in the printed Copies, be admitted, not granted, to be invalid. —Let a Charge, unſupported by particular Proof, be allowed in this Caſe, which is denied in any other Caſe whatſoever.—Let the Probability be greater, that the *Text* was interpolated without *Detection*, or if detected, without immediate Complaint made of the Interpolation, rather than that it was omitted through *Inadvertence*, incident to the moſt careful Copyiſts, in Times of greateſt Tranquillity; and much more ſo in Times of Perſecution and Diſtreſs.—Let it paſs, that *Cyprian* could have been ſo raſh and inconſiderate, and indeed ſo unfaithful to his own Reputation, as to have

have produced a Voucher of no Value.—Let it be insinuated, that the Copy which the *African* Bishops shewed to King *Hunneric* had been interpolated;--these large Concessions being admitted, not granted,--- the Passage will stand thus: *For there are Three that bear Record in Heaven, the* FATHER, *the* WORD, *and the* HOLY GHOST; *and these Three agree in One.* — Now let it be considered with becoming Attention, who these *three Heavenly Witnesses* are.— The Words of CHRIST, as it hath been observed already, are these; I AND THE FATHER ARE ONE. And St *Paul* teacheth us, that they *have one and the self-same* SPIRIT, John x. 30. compared with Rom. viii. 9.--- And with regard to the Agreement of *these Three* in *Testimony*, let two Passages in St *John*'s Gospel be brought together, namely, Chap. viii. 18. and

xv. 16. *I am One that bear Witneſs of myſelf*; *and the* FATHER *that ſent me, beareth Witneſs of me.* — *When the* COMFORTER *is come, He ſhall teſtify of me.*—By the two firſt Texts, *John* x. 30. *Rom.* viii. 9. it appears, that *the Father*,--*the Word*,-- *and the Spirit*,-- are *One* in Subſtance; and by the two latter, *John* viii. 18. and Chap. xv. 16. it is declared that they are *One* in Teſtimony. — The ſame Doctrine is taught by them, and almoſt in the ſame Words with the Paſſage which is charged with *Forgery*.—Hence the two following Obſervations naturally preſent themſelves to View: (1.) GOD, who could have preſerved the Minds of every particular Tranſcriber of *The* BIBLE from committing the leaſt Miſtake, willed, that the Doctrine concerning THE DIVINE ESSENCE ſhould not depend on any one ſingle Text of his

Holy Word. And, (2.) though the Paſſage before us, when deprived of the Words *theſe Three are One*, cannot be brought in *direct Proof* againſt the Oppoſers of the Doctrine of the *Trinity*, yet, by comparing Spiritual Things with Spiritual, it may be fairly aſſerted, that this *primary* Article of Religion is included in the ſaid Paſſage. --- Bleſſed be the Father of Lights for every good Gift in general, and for the Gift of his *written Word* in particular.

IF it be ſaid, that the Doctrine of the *Trinity* is incomprehenſible, and, on this Account, not to be believed. The Anſwer is: It ought to be conſidered moſt ſeriouſly, (1.) Whether by this Way of arguing, you do not exclude yourſelf from the Belief of what is revealed concerning the Divine Attributes.--- Try your Strength

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in the Explication of the Doctrine of the *Eternity*, the *Omniſcience*, the *Omnipreſence* of JEHOVAH. *Canſt thou by ſearching find out* GOD? *Canſt thou find out the Almighty to Perfection? It is high as Heaven, what canſt thou do? deeper than Hell, what canſt thou know? The Meaſure thereof is longer than the Earth, and broader than the Sea.--- Such Knowledge is too wonderful, and excellent for us, we cannot attain unto it.*— GOD, *who alone knoweth whence Wiſdom cometh, and where is the Place of Underſtanding, ſpeaketh thus unto Man, and ſaith, Behold! the Fear of the* LORD, *that is Wiſdom; and to depart from Evil, is Underſtanding.*—(2.) To disbelieve a Doctrine, becauſe you do not underſtand it, is to cut yourſelf off from the Belief of every Thing which relates to the *ſpiritual* World. — Concerning the

Eſſence, the Mode of Exiſtence, the Mode of Action, of a *ſpiritual Subſtance*, (called from his Office-- an *Angel*, or *Meſſenger*,) the Philoſopher knows as much as the Child, and the Child knows as much as the Philoſopher.

Many are the Ænigmas which ſerve to humble the Mind of Man, immerſed in Senſe, and infeebled by Paſſions —And, (3.) Our Ignorance is manifeſt, not only as to *ſpiritual*, but alſo as to *material* Objects. — "We have no very adequate Notions of the Manner of Unity, even as to material Beings. For each material Being, however One in ſome reſpect, in another, is an Infinity of Beings, as it is infinitely diviſible! How much more muſt we be at a Loſs to aſcertain

aſcertain the Manner of the Divine Unity *?"

With regard to our own Species, every Individual is Ζῶον τρίμερες, a threefold Animal. St *Paul*, toward the Concluſion of his *firſt* Epiſtle to the ~~Theſſalonians~~ Corinthians, prays for them in this manner: Αυτὸς δὲ Θεὸς τ εἰρήνης ἁγιάσαι ὑμᾶς Ὁλοτελεῖς, καὶ Ὁλόκληρον ὑμῶν, τὸ Πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ Σῶμα, ἀμέμπτως ἐν τῇ Παρεσία τ Κυρίυ ἡμῶν Ιησ Χριστ τηρηθείη: *Now the* God *of Peace ſanctify you wholly; and may the Whole* (the whole Portion, or Inheritance) *of you-- the* Spirit, *the* Soul, *and the* Body, -- *be preſerved blameleſs unto the Coming of our Lord* Jesus Christ. Each of theſe *three* Parts of Man, in ſome reſpect is One, and

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* Seed's Seventh Sermon at Lady Moyer's Lecture, P. 438.

in another reſpect is more than One. Firſt, as to the moſt excellent Part of him, the SPIRIT: this, in common with other ſpiritual Subſtances, conſiſts of three diſtinct Properties, namely, of *Underſtanding*, *Will*, and *Memory*.—Secondly, as to the animal SOUL, it is poſſeſſed of the different Paſſions of *Love*, *Joy*, *Fear*, and *Hatred*.—And with regard to the loweſt Part of Man, the BODY; this, to uſe the Words of the Apoſtle, is *not one Member, but many*.— *If they were all one Member, where were the Body? But now are they many Members, yet but one Body*, 1 Cor. xii. 14, 19, 20.

Again, that moſt glorious and moſt uſeful of all material Beings, the *Sun*, which, in the beautiful Language of the *ſweet Pſalmiſt of Iſrael, is as a Bridegroom coming out of his Chamber, and rejoiceth as a ſtrong Man to*

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run a Race, is Subſtance, Light, and Heat. Deprived of either of the laſt named Properties, it is no longer the Sun. Suppoſe the Light to be deſtitute of Heat, or the Heat to be deſtitute of Light, it is no longer the Solar Light, or the Solar Heat. — In other Words, it is the Nature of that immenſe Luminary to be Subſtance, Light, and Heat.

" Though the many Reſemblances (they are the Words of Dr *Wallis,)* given by the Fathers and Schoolmen, or by later Writers, are not pretended to be adequately the ſame with that of the *ſacred Trinity*, (as neither will any Thing that we can take from finite Being,) yet are they ſufficient to ſhew, that there is no Inconſiſtence in it; which is all that is here incumbent on us to prove. Suppoſe we then a cubical Body: in this

are three Dimenſions, (*Length, Breadth* and *Heighth,*) truly diſtinct from each other; and yet but one Cube. The Length is not the Breadth or Heighth, and the Heighth is not the Length, or Breadth: but they are three Dimenſions truly diſtinct from each other, yet are all three but one Cube. — There is no Inconſiſtence, therefore, that what in one regard are three, (three Dimenſions,) may, in another regard, be ſo united, as to be but one, (one Cube.) And, if it may be ſo in Corporeals, much more in Spirituals *."

And in his *Second Letter*, his Words are theſe: — "Though we cannot ſay (in the Abſtract,) that Length is a Cube, (and ſo of the Reſt,) yet (in the

* *The Doctrine of the Bleſſed Trinity explained*, in a Letter to a Friend. By JOHN WALLIS, D.D. (afterward Profeſſor of Mathemics and Geometry in *Oxford*) Letter the Firſt.

the Concrete) this long Thing, (or, this which is long,) is a Cube; and ſo this which is broad, or this which is high, is a Cube. Juſt ſo, we do not ſay, (in the Abſtract,) that Paternity is GOD: but (in the Concrete) that the Father is GOD, (and ſo of the other Perſons.) The Perſonality is not ſaid to be GOD, but the Perſon is."

The Volume of *Nature* teacheth, that thoſe material Beings, which, in one regard, are One, in another regard, are more than One: and the Volume of *Grace* teacheth the ſame Thing concerning the DIVINE ESSENCE. The Mode of this Diſtinction, and of this Unity in the GODHEAD, is infinitely above the Capacity of finite Creatures to comprehend.--- How ſhould it be otherways?— To declare yourſelf able to build a Palace

lace without Hands, without Materials, without Skill, is full of the groſſeſt Abſurdity: But to declare yourſelf able to comprehend HIM, that is infinite in all Perfections, is to add Impiety to Abſurdity; it is to be Wiſe above all the Laws of Creation; it is to ſin againſt Nature, even againſt the GOD of Nature.

THE Sum of what hath been collected from *the ſacred Writings* concerning the Doctrine of the TRINITY is as followeth.— At our Entrance into *the Scriptures of Truth*, we find plain Intimation of a Plurality of SOMEWHATS, (which, for want of a fitter Word, are termed *Perſons.*) in the GODHEAD. This Intimation is conveyed by the three following Expreſſions:--- "ELOHIM, HE created the Heavens and the Earth;" — "ELOHIM, HE ſaid, Let us make

Man

Man in our Image, after our Likeneſs."—"JEHOVAH ELOHIM ſaid, Behold! the Man is become as ONE of US."—When Man had tranſgreſſed the expreſs Command of his GOD; when, through the Wiles of the Devil, he had fallen from the original Purity of his Nature, it pleaſed GOD to pronounce this Sentence ſpoken to the Tempter,— *I will put Enmity between Thee and the Woman, and between thy Seed and her Seed*; IT SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL. The Meaning of this moſt gracious Declaration, had Increaſe of Light gradually caſt on it, in the ſucceeding Ages of the World, until, like the Light of the Morning, it ſhone unto perfect Day.— When this promiſed Seed of the Woman, the Son of THE VIRGIN, (the Time and the Place of whoſe Nativity, whoſe Tribe,

Tribe, and whoſe Family, with other Particulars, are diſtinctly foretold,) made his public Appearance as the promiſed *Meſſias*, HE ſpeaks of himſelf, and HE is ſpoken of by others, in Terms which evince that HE is *one* of the Perſons plainly intimated by *Moſes* to be in JEHOVAH, the one living, and true GOD.

A little before this divine Reſtorer of fallen Man ſuffered himſelf to be taken, and by wicked Hands to be crucified and ſlain, He comforted the Hearts of his ſorrowful *Diſciples* with the Promiſe, that He would not leave them as *Orphans*,--deſtitute of Advice, Support, and Comfort.--- He told them, that He would ſend unto them another PARACLETE, *(Adviſer, Exhorter, Advocate, Comforter,)* who would plead his Cauſe;-- would lead them into *all Truth*, and would

give

give them a Mouth, and Wiſdom, which all their Adverſaries ſhould not be able to gainſay, nor reſiſt.

On the Day of *Pentecoſt*, the promiſed COMFORTER came down from Heaven,-- imparted unto the *Apoſtles* the Gift of Tongues,-- the Gift of Healing,-- with divers other ſupernatural Gifts; and indued them with Courage and Conſtancy unto Death, to bear Witneſs, that the crucified JESUS of *Nazareth* was riſen from the Dead; and that He is the MESSIAS, the SEED OF THE WOMAN, the SON OF THE VIRGIN, foretold by *Moſes*, the *Pſalmiſts*, and the *Prophets*. — The Perſonality, and the Divinity of this Advocate of the Chriſtian Cauſe, are evinced by the Tenor of the whole *ſecond* Treatiſe of St *Luke*, and by the other divinely-inſpired Writers of the New Teſtament. — The Attempt to

deceive

deceive the HOLY GHOST was puniſhed with immediate Death.— To ſin againſt HIM, by imputing his Works to the Power of *Beelzebub*, is pronounced by CHRIST to be Sin *unpardonable*.

St *Paul* teacheth, that HE is the *Spirit* of the FATHER, and the *Spirit* of CHRIST; that HE *ſearcheth all Things, even the* DEEP *Things of* GOD; and that *as the Spirit of Man knoweth the Things of a Man, ſo the* SPIRIT OF GOD *knoweth the Things of* GOD. —HE is the SPIRIT OF LIFE,-- the SPIRIT OF HOLINESS,-- the SPIRIT OF GLORY.— The incommunicable Attributes of *Eternity*, *Omniſcience*, and *Omnipreſence*, are aſcribed to Him.— At the Baptiſm of *Chriſt*, the FATHER ſpeaketh, the SON is ſpoken of, and the HOLY GHOST deſcendeth.—HE, with the *Father*, and the *Son*, is the

Object

Object of the Faith, and of the Worſhip of *Chriſtians*.— The Form of Baptiſm preſcribed by *Chriſt* himſelf, runs equally in the Name of the SON, and of the HOLY GHOST, with the Name of the FATHER.—And the Petition to HIM for his *Communion* and *Fellowſhip*, is joined with the Petition to the SON for his *Grace*, and with the Petition to the FATHER for his *Love*.— When the Time was fully come, that the *Redeemer*, and the *Sanctifier* of Mankind came into the World for the divine Purpoſe of purchaſing and ſecuring Man's Salvation, it was then clearly revealed, that the Expreſſions in the Beginning of the *Pentateuch*, are not to be reſolved into Modes of Speech peculiar to the Language in which they were written; nor into human Cuſtom; nor into any other Cauſe, than that of the Will of HIM, who hath cauſed

all

all *Holy Scriptures* to be written for our Learning.

The divine Preſcience hath guarded thoſe ſeveral Expreſſions, which ſet forth the SON and the HOLY GHOST in Terms of *Inferiority* to HIM from whom they voluntarily came, by divers others, which ſpeak of them in Terms of *Equality* with HIM.

The Three diſtinct, divine Perſons, in the One eternal, undivided Eſſence, are ſet forth to us under the Names of FATHER, SON, and SPIRIT; by which we are taught, that they are the *ſame* in *Nature*, conſequently, in Will, and Power, and in all Perfections.—*How* this Trinity is in Unity, and this Unity is in Trinity, is one of the *ſecret Things which belong unto the*

the LORD: *that* the Divine Eſſence is Tri-une, is one of *thoſe Things which are revealed*; *and as ſuch, belongs to us, and to our Children for ever.*

TO conclude: The pious Care which the Church of *England* hath taken to preſerve the Doctrine of the TRINITY inviolate, is viſible in this. —She requireth of all thoſe, who are admitted to be Diſpenſers of the Word and Sacraments within her Pale, that in public ſolemn manner, they give moral Security concerning their Belief of this Doctrine, (the Bulwark againſt Deiſm, and whereon depends the Doctrine of Satisfaction to the Divine Juſtice for the Debt of Sin) in the Words following.— " There " is but One living and true GOD, " Everlaſting, without Body, Parts,

" or Paſſion: of infinite Power, Wiſ-
" dom, and Goodneſs: The Maker
" and Preſerver of all Things, both
" Viſible and Inviſible. And in Unity
" of this GODHEAD there be Three
" Perſons of one Subſtance, Power,
" and Eternity; the FATHER, the
" SON, and the HOLY GHOST."

APPENDIX.

APPENDIX.

AS the *Seven* LETTERS of Dr *Wallis* concerning the Bleſſed TRINITY, and alſo *The Critical Hiſtory of the* Athanaſian Creed, by Dr *Waterland*, are ſuppoſed to be out of Print; it is thought, that the following Extracts from theſe Treatiſes may not be unacceptable, nor unſerviceable to thoſe who are not poſſeſſed of them.

LETTER the THIRD.

" WE call it commonly the *Athanaſian Creed* *; not that we are certain

* None of the Learned at this Day make any queſtion, but that the Creed was originally a *Latin* Compoſure.— The Style, and Phraſeology

tain it was penned (juſt in this Form) by *Athanaſius* himſelf; for of this I find that Learned Men are doubtful: But that it was penned either by himſelf, or by ſome other about that Time, according to the Mind and Doctrine of *Athanaſius*. In like manner, as what we call the *Apoſtles Creed*, we take to be penned very anciently, according to what Doctrines

of the Creed, its early Reception among the *Latins*, while unknown to the *Greeks*:—The Antiquity and Number of the *Latin* Manuſcripts, and their Agreement (for the moſt part) with each other; compared with the Lateneſs, the Scarceneſs, and the Diſagreement of the *Greek* Copies; all concur to demonſtrate, that this Creed was originally a *Latin* Compoſure, rather than a *Greek* one.

" I have before intimated, that this Creed was originally *Latin*, and therefore the *Greek* Copies can be no more than Verſions." WATERLAND's *Critical Hiſtory*, P. 48, and 69.

trines the Apoſtles had taught them, though not perhaps in thoſe very Words.

Thoſe *damnatory* Clauſes (as they are called,) rightly underſtood, are not ſo formidable as ſome would pretend, as if, becauſe of them, the whole Creed ought to be laid aſide. For, in brief, it is but thus: The Preface and the Epilogue tell us, that "Whoſo would be ſaved, it is "neceſſary, or (he ought) to hold "the Catholic Faith." "Which Faith, "except he keep whole and undefil-"ed, (or ſafe and inviolate,) he ſhall "periſh everlaſtingly;" or, which "except he believe faithfully, he can-"not be ſaved." Which is no more ſevere than that of our Saviour, *Mark* xvi. 16. *He that believeth not, ſhall be damned.*

He then inſerts a large Declaration of the Catholic Faith, eſpecially as to two main Points, that of the TRINITY, and that of the INCARNATION. And if all that he there declares be true, (as I think it is,) we have then no Reaſon to quarrel with it on that Account. But he doth not ſay, that a Man cannot be ſaved, who doth not know nor underſtand every Particular thereof. — Of the firſt, he ſays but this ; " He that would be ſaved, ought thus to think, or let him thus think of the *Trinity*; namely, that the Unity in Trinity, and the Trinity in Unity, ought to be worſhipped." —Of the Second, what he ſays is this ; " Furthermore, it is neceſſary to everlaſting Salvation, that he believe rightly the Incarnation of the Lord JESUS CHRIST." Which is no more ſevere than that of our Saviour :

viour: *He that believeth not the* SON, *ſhall not ſee Life; but the Wrath of* GOD *abideth on him, becauſe he hath not believed on the Name of the only-begotten Son of* GOD, *whom* GOD *hath ſent into the World, that the World through him might be ſaved,* John iii. 17, 18, --36.—Beſide theſe, there are no damnatory Clauſes in the Whole: all the reſt are but declaratory: And if what he declares be true, we have no Reaſon to find Fault with ſuch Declaration.

As to the *Hypoſtatical Union*; how GOD and MAN can be united in one Perſon;—we have no Reaſon to conclude the Thing impoſſible, becauſe we know not *how* it is done: Becauſe there be many other Things in Nature, which we are ſure to be, of which we are almoſt at as great a Loſs, as

to

to the manner *how* they be, as in the preſent Caſe. And ſhall we ſay of *the deep Things of* GOD, "The Thing is impoſſible, becauſe *we cannot find it out?*"—By what Handle can a Spirit that is intangible, take hold of a tangible, material Body, and give Motion to it? Eſpecially if we ſhould admit of *Lucretius*'s Notion;

Tangere, vel tangi, niſi Corpus, nulla poteſt Res.

(which he repeats almoſt as often as *Homer* doth his τὸν δ' ἀπαμείβομενος,) who doth thence repute it impoſſible for an immaterial Being to move a Body. But we, who believe the Soul to be a Spirit, know it to be poſſible.

Another Objection is this:

Since the Three Perſons cannot be divided, how is it poſſible that one of

of them can assume Humanity, and not the other? And why the Second Person, and not the First, or Third? As to the Question, *Why?* I say, it is so, because so it pleased GOD: and HE *giveth not Account of any of his Matters*, Job xxxiii. 13.—He is not accountable to us *why* He so willed.—As to the Question, *How* is it possible? I see no Difficulty at all in that. The Persons are distinguished, though not divided. And accordingly, some Things are said to be the Effects of his Justice, others of his Mercy. So the Power, and Will of GOD, (both which are individual from himself.) But, when we say, GOD is Omnipotent, we do not say He is Omnivolent. He wills indeed all Things that are, else they could not be: But He doth not will all Things possible.—If we therefore do

do but allow as great Diſtinction between the Perſons, as between the Attributes, (and certainly it is not leſs, but ſomewhat more,) there is no Incongruity in aſcribing the INCARNATION to one of the Perſons, and not to the Reſt.

As to the damnatory Part, we have ſhewed, that it is no more ſevere than other Paſſages in Scripture, and to be underſtood with the ſame Mitigations as they are. And conſequently, the whole Creed, as hitherto, may juſtly be received." *Thus far Dr* Wallis.

WITH regard to the Words--- "*This is the Catholic Faith, which, except a Man believe faithfully, he cannot be ſaved.*"—Dr *Waterland*'s Comment is as followeth. "This is to be underſtood, like all other ſuch general

general Propoſitions, with proper Reſerves, and qualifying Conſtructions. As for Inſtance; if, after laying down a Syſtem of Chriſtian Morality, it be ſaid, "This is the Chriſtian Practice, which, except a Man faithfully obſerve and follow, he cannot be ſaved;" it would be no more than right and juſt thus to ſay: But no one could be ſuppoſed hereby to exclude any ſuch merciful Abatements or Allowances, as ſhall be made for Mens particular Circumſtances, Weakneſſes, Frailties, Ignorance, Inability, or the like: or for their ſincere Intentions, and honeſt Deſires of knowing, and doing the whole Will of GOD, accompanied with a general Repentance of their Sins, and a firm Reliance upon GOD's Mercy through the ſole Merits of CHRIST JESUS. There can be no Doubt, however, but that

that Men are accountable for their Faith, as well as for their Practice: And especially, if they take upon them to instruct and direct others, trusting to their own Strength and Parts, against the united Judgment and Verdict of whole Churches, ancient and modern."

THE END.

ERRATA.

Page 12. Line 7. dele *some*.
P. 14. l. 16. and P. 15. l. 6. instead of *Stile*, read *Style*.
P. 26. l. 21. instead of *the Skins of those Beasts which*, read *those Beasts whose Skins*, &c.
P. 53. l. 6. after *Host* a semicolon; ibid. dele *in*, and l. 7. instead of Comma after *referred to*, place it after *by Christ*.
P. 55. l. 18. instead of *Seventh and lastly*, read *Seventhly and lastly*.
P. 96. l. 10. instead of *outrun*, read *outran*.
P. 133. l. 10. Comma after Πνεῦμα.

William Van Mildert.